

ATHEISM

Defined and confuted by
undeniable Arguments ;

Drawne from
SCRIPTURE
&
REASON.

The By J. Dove, D.D.

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ADVENTIST

HERITAGE CENTER

James White Lib

ANDREWS UNIVERS

LONDON,

by W. H. for Nicolas

at the South entrance of

& Royall Exchange. 1656.

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*For as the ¹⁰ and the ¹¹
being no way comparable to the Talents
which others out of their great plenty, Luc 21. 2.
have cast into the offrings of God. Al-
beit the right worshipfull Sir George
More Knight, hath learnedly and reli-
giously handled the same subject; yet
may I treade the same wine-presse
again, by the example of Saint Augu-*

A 3

stine



TO
THE MOST
High and Mighty
Prince, James by the
grace of God, King of great
Brittany, France, and Ireland:
Defendor of the Faith.



MOST dread Sovereigne,
your Majesties gracions ac-
ceptance of my late Treasur
against Reculancie, causeth
me to present unto your Highnesse this
poore Mite, which out of my penny I
fer into the treasury of the Church:
being no way comparable to the Talents
which others out of their great plenty, Luc 21. 2.
have cast into the offrings of God. Al-
beit the right worshipfull Sir George
More Knight, hath learnedly and reli-
giously handled the same subject; yet
may I treade the same wine-presse
again, by the example of Saint Augu-
stine

The Epistle

fine, which confuted the Arrians whom Athanasius had confuted before him, and the learned of our age which daily write bookes notwithstanding others before them have written bookes of the same argument. And as S. Augustine in his time; because there were many hereticks, wished that all men which were able to write, would write against heresie: so because now there are many Atheists, it is to be wished that many would write against Atheisme.

The state of religion dependeth upon the state of the Pastors and Ministers.

And therefore Saint John prophecyng of the decay of it, first discovereth the defects of them, as the cause thereof:

That he of Ephesus had left his former love: he of Pergamus had them which maintained the doctrine of Balaam, and the Nicholaitans: he of Thyatira suffered Jezabel to make the people com-

mit fornication, and eat meat sacrificed to Idols: he of Sardis had onely a name that he lived, but was dead: he of Laodicea was neither hot nor cold, but such a one as the Lord would spew out of his mouth, that he which tooke upon him a greater charge then all they,

Dedicatorie.

should have onely hornes like the Lamb Christ Jesus: but as for his doctrine, he should speake like the dragon Satan. Apoc. 13. 17.
And Saint Paul prophecyng of that great Apostasie and revoltment from true religion through the world, shewed the cause to be in him which tooke upon him to be the universall Pastor of the world, that he should be an adversary, exalting himselfe above all that is called God: that sitting in the Temple of God, he would not shew himselfe as the Minister of God, but as God. 2 Thes. 2. 39.
The holy Ghost derived the corruption of religion, and calamity of the Church of Israel, from the base condition of the Priests in the dayes of Jeroboam, saying: that he made Priests of the lowest of the people. And it is a curse denounced against them from God by the Prophet Malachie, that their Priests Mal. 1. 9. should be despised and vile before the people.

Your Highnesse under the Majesty of Almighty God, now sitteth in the seate of David, and upon the Throne of Salomon: You have the same authority over us, which Josias, Iosaphat, Ezechias, and other godly Kings had

A 4 over

The Epistle, &c.

over Iuda. The Lord therefore of his infinite mercy toward you his anointed, and us your people, continue in your Princely heart this your zeale of his house, and great care of the advancement of the state of the ministry for the advancement of the Gospell, the increase of godlinesse, the subversion of Atheisme, and all Impiety. The Lord make you such a King as David was, a man according to his owne heart, that Highnesse may raigne over us religiously, peaceably, and happily, to his glory, our comfort, and the salvation of your owne soule. The Lord grant to our noble Queene that she may be an ancient Mother in Israel: to Prince Henric a large heart, as he did unto Salomon. The Lord blesse all your Posterity, that they may continue in his feare, unto the worlds end.

Your Majesties humble
and obedient Subject,

JOHN DOVE.



A CONFUTATION OF ATHEISME.

CHAPTER I.

What Atheisme is.



Sometimes under the name of Atheists are comprehended Pagans, Infidels and Idolaters, all such as are ignorant of the true God, albeit in their kind they be very devout, religious and godly. So saith the Apostle: *Wherefore remember that ye, being in times past Gentiles in the flesh, and called uncircumcision, of them which are called circumcision in the flesh made with hands, that ye were I say, at that time without Christ, aliens from the Com-*

Ephes. 2.

A 5

mon-

2 *Against Atheisme.*

mon-wealth of Israel, strangers from the Covenant of promise, and had no hope, and were without God in the world. But what it was to be without God in the world, he expresseth in another place, saying: *Even then when ye knew not God, yee did service unto them which by nature are not Gods.* That is, they worship the Sunne and Moone, and carved Idols, the creature in steed of the Creatour, which is blessed for evermore, Amen. These be not the Atheists which wee are to treat of.

Other Atheists there be, which have a knowledge of the true God, and how he is to be worshipped, and are in name Christians: yet by a continuall habit and custome of sinne, have so hardened and obdured themselves, that they have no sense or feeling of the judgement of that true God which they know and professe, and would be thought outwardly to serve. And therefore they are bold to commit sinne against him, because they presume upon his mercy, or at the least his connivency and negligence in punishing, as if they were perswaded

Against Atheisme. 3

perswaded God did not see them, or he would not punish them. Of such saith the Prophet: *The foole hath said in his heart there is no God.* And of such fooles he speaketh else-where more plainly, saying: *Wickednesse saith to the wicked man, even in mine heart, that there is no feare of God before his eyes.* And what it is to cast away all feare of God from before his eyes, he sheweth more plainly, saying: *He hath said in his heart: God hath forgotten, he hideth away his face, and will never see.* And this kind of Atheist is in state of damnation as well as the other, but is not the subject of my Treatise.

There are other sortes of men (or rather beasts) I meane such beasts as Saint Paul strove with at Ephesus in the shape of men, farre more abominable then the other two, of which so often I spake: I may justly say with Elphas, *Feare commeth upon me and drend, which maketh all my bones to tremble, and a wind passeth before me, which causeth the haire of my head to stand up,* (and that I may use the words of the Lord to Samuel) *such a wicked-*

Cal. 4.

Rom. 1.

1 Cor. 15.

Iob 4.

1 Sam. 3.

4 Against Atheisme.

wickednesse as shall not be purged by sacrifice nor offering for ever. Such a slander to States and Kingdomes, so offensive to all chaste and religious eares, that whoeuer shall heare of it, his eares shall tingle. These beasts hold there is no God, and they are of foure sorts.

The first saith in broad termes without blushing, *Non est Deus*, there is no God: of that brood, were not onely the old Philosophers *Diagoras*, *Lucretius*, *Epicurus* and others, but also since the Gospell was published to the world, many of them have beene knowne, of whom *Theodoret* (an ancient Father) hath written, as also *Prateolus*, and other writers of later times, and especially *Lilius*, *Gregorius*, *Geraldus Ferrariensis*, maketh mention of a whole Iland lately inhabited by such as deny God. And I wish all Atheists were banished out of Christian States and Kingdomes; and sent into that Iland that other places might not be infected by them.

The second, doth scoffe at God and deride him, blaspheme his name, and

Against Atheisme. 5

and make open profession of contempt against him and all religion. Such an Atheist was *Holophernes*, *Judith* 6. which said unto *Achior*, Because thou hast prophesied amongst us to day, and hast said that the people of Israel is able to fight, because their God will defend them: and who is God but *Nabuchodonozor*? he will send his power and destroy the face of the earth, and their God shall not deliver them. Such an Atheist was *Pharaoh*, which said: Who is the Lord that I should heare his voice, and let the people goe? I know not the Lord, neither will I let Israel goe. And *Senacherib* who said by the mouth of *Rabshakeh*: Let not *Ezekias* deceive you, for hee shall not be able to deliver you out of my hand, neither let *Ezekias* make you to trust in the Lord, saying: The Lord will surely deliver us, and this Land shall not be given over into the hand of the King of *Ashur*; *Ezekias* doth deceive you, saying: The Lord will deliver us. Who are they among all the Gods of the Nations that have delivered their Land out of my hand, that the Lord should deliver *Jerusalem* out of my hand? Such

Vide Suidae
Hist.

Sozom. l. 6.

c. 7. & 10.

Tripartit.
hist.

Theodor. l. 5

hist. c. 25.

Such Atheists were *Lucian*, which in his writings, that he might be thought to confesse no God, mocked all Gods: *Julian* the Apostata, which scoffed at religion: *Olimpius* the Arrian, which as he was washing himselfe in his Bath, spake blasphemy against the Trinity. *Dolentus*, which called *Moses*, *Heliass*, and *Christ*, the three deceivers of the world. And such Atheists are the swaggerers of our age, which are not ashamed to call themselves The damned crue. Of the salvation of such there is no hope, whose God is their belly, whose glory is their shame, and whose end is damnation, as the Apostle speaketh, *Their damnation sleepeth not*, nay they are condemned already, because they speake blasphemy against the Holy-Ghost. Of such as offend God upon weakenesse, there may be some hope, that they will come to repentance, because their sinne is against the Father, which is strength. Concerning them which offend him upon ignorance, there is also hope of their conversion, because they sinne against God the Sonne, which is wisdom.

But

But as for those, they mocke God in despight of him, they sinne upon malice, and therefore their blasphemy is against the Holy Ghost, which is love and charity. There is no hope of their conversion, because our Saviour hath already pronounced sentence of damnation against them, saying, *Their sinne shall never be forgiven, neither in this life, nor in the life to come.*

The third professe the religion which is professed in the place where they dwell, so far as laws may not take hold of them, but otherwise are of all religions which may bring them profit, and are of no religion farther then to serve their turne. For example whereof, I cannot instance in any man better, then in *William Rufus* King of *England*, which professed himselfe to be a Christian for feare of the Pope and Ecclesiasticall censure, because else he could not have held his Kingdome. Of him it is written, that the Jewes being many in *England*, one of them was converted to be a Christian, and the old Jewe his father taking the matter grievously,

Prov. 8.

1 Iohn 4.

Math. 12.

Holland-
shed in his
Chronicle.

grievously, desired the King to interpose his authority, and to command him to renounce his Christian faith againe. The King upon consideration of 80. Markes of silver (before hand payd unto him) undertooke the conversion of the young man to the Jewish religion againe: Whereupon the party was convented before the King, he gave him charge to renounce Christ: but hee answered: Sir you professe Christ your selfe, how then can you perswade me to be a Jew? If you be a Christian indeed, you will not perswade me to renounce Christ, but if your selfe professing Christ, will command me to deny Christ, you are not of any religion, but an Atheist; and if you be so, it is fit the Popes holinesse should understand so much. The King fearing the Popes displeasure, dismissed the man, but said in great fury: Get thee gone out of my presence, else by *S. Lukes* face, I will scratch out thine eyes. The old Jew his father expostulated with the King, because the bargain was not performed, and required restitution of his money: But the King answered,

hold

hold ye contented sir, here is halfe, I will have the other halfe for my endeavour, I did the best I could. Of such Atheists wee have many.

The fourth sort, are they which insinuate themselves into Noble mens houses and Princes Courts, taking upon them to be the great Politicians of the world, and account all men fooles besides themselves. They also make open profession of religion but for advantage: I meane them which have turned *Moses* into *Machiavel*: Their Divinity is policy, their zeale is Atheisme, and their God is the devill. These *English Italian* and devils incarnat, doe hold these damnable opinions: That there was no creation of the world, that there shall be no day of judgement, no resurrection, no immortality of the soule, no hell: they dispute against the Bible, reckon up Genealogies more auncient then *Adam*, alledge arguments, to proove that the story of *Noah* his Arke, and the Deluge were fables: Finally, they hold that the

the Scriptures were devised by men, onely for policy sake, to maintaine peace in States and Kingdomes, to keep subjects in obedience to Lawes, and loyalty to Magistrates, by thus terrifying them from enormities when their consciences are possessed with an opinion of hell fire, and alluring them to subjection by hope of eternall life, that so Princes may enjoy outward peace and temporall prosperity. Examples of this last sort, we have *Leo* the tenth of that name Bishop of *Rome*, who when he had heard *Bembus* alleadge places out of the Scriptures concerning Christ, said unto him, *Quid mihi narras illum de Christo fabulam?* why dost thou tell me that fable of Christ? Againe, in ostentation of his riches, said: *Vide quantum mihi profuit illa de Christo fabula.* See what treasure I have scraped together, by publishing to the people that same fable concerning Christ! An example also is *Machiavel*, which holdeth these principles and grounds of policy: *Princeps qui sapientia est praeeditus, debet ea promissa vitare quae suis commodis contraria fore*

*Machiavel
princip. c.
18.*

fore vider. Jam vero hominibus nunquam defutura sunt causa, quibus in violatam fidem colorem inducant. A wise Prince must not regard his promise if he find it not for his profit, neither shall he at any time be destitute of such shifts and evasions whereby he may justifie and make good the breach and falsifying of his oath. *Qui sagacior fuerit, ut vulpinum ingenium melius exprimeret, ei feliciter omnia ceciderant.* That hee must learne to play the Fox, which will have his designs and projects to take effect. He proposeth unto Princes the example of Pope *Alexander* the sixth to imitate, of whom he saith: *Is nihil quam mortalium impostorem egit, nihil quam ad omnem malitiam & fraudem (quod hominum genus falleret) mentem suam exercuit.* In asseverando autem quis magis fuerit efficax, aut qui speciosius juravit iusiurandum, vicissimque, qui minus praestiterit, nemo unquam fuit. Nihilominus secius doli nunquam ei non commode ceciderunt. That is, he plotted nothing more, then how hee might be the colsemer and deceiver of men: he set his mind upon nothing but

but malice and fraud, whereby men might be by him supplanted and overtaken, no man promised more largely nor swore more deeply then he, and no man performed lesse then he, and yet notwithstanding, his falshood and knavery, he never fayled of his purpose. Proinde, non est quod Princeps omnes eas superius descriptas virtutes ostenter: sunt enim adversus tales dissimulanda sapenumero callidæque regenda. And yet for all that, falshood prevaileth better then plaine dealing, yet a Prince must not make a shew of a large conscience, but he must dissemble, and carry himselfe cunningly before the eyes of the world. Quacirca: ad omnem fortuna & ventorum conversionem versatile ingenium Princeps habeat necesse est, & ab eo quod bonum est ne discedat: at, si necessitas urget, edoctus sit & malum avertere. Wherefore a Prince must frame himselfe for all times and seasons as occasions may serve: let him imbrace truth and doe justice, unlesse he see cause to the contrary, but if he do, let him be so wise that he doe not disadvantage himselfe. Princeps a se rem cu-

ram

ram & diligentiam adhibebat, ut pietatem, fidem, integritatem, humanitatem, religionem sancte colere videretur, atqui nihil magis est quod prae se ferat quam illam virtutem: fere enim homines magis specie & colore rerum, quam rebus ipsis, permoverentur, & judicant. Nemo, non videt quid praeterferat, at paucissimi sunt, qui quid sis sensu percipiant. Vitam principis tuatur, curatque imperium conservare: quibus autem id fiat rationibus, ex modo honesti speciem prae se ferant, nunquam non honore digna, laudibusque existimabuntur. Let a Prince especially take heed to himselfe, that he seem godly, true, honest, courteous, and above all religious, because men for the most part are carryed away with the outward shew of religion, and doe judge all things according to outward appearance. Every man can take notice of that which you seeme to be, but few men can sound the bottom of your heart, and dive into your secret thoughts, so far as to discover what indeed you are, to conceive what your intent and meaning is. Let a Prince looke especially to the defence of his owne life and State, it maketh

keeth no matter by what meanes hee doe in. be they lawfull or unlawfull, so as they have an outward shew and colour of honesty.

CHAPTER II.

Of the causes of Atheisme.

THAT I may speake somewhat of the causes of Atheisme, They are many: Some men are become Atheists by building upon a false ground, by misconstruing and wresting that place of Tully to their owne perdition: *Sunt qui negant Deos habere procuratorem rerum humanarum, quorum sententia falsa est; quia sic omnis religio inanis esset, religione autem sublata tolleretur hominum fides, & magna sequeretur vita perturbatio & confusio.* There are saith Tully, some men which deny that there is a God which taketh upon him the care of humane affaires, whose opinion is evicted to be false, for as much as if it were so, all religion were in vaine, and were it not for religion, there

*De natura
Deorum.
lib. 1.*

there would be no fidelity or honesty among men, nothing but disorder and confusion through the whole world. I cannot deny but religion doth maintaine civill government, and Kingdomes are best governed where men have the greatest feeling of religion, because the feare of God having taken a deepe roote in mens hearts by the often preaching of the word, doth binde subjects to their Princes farre more fast then humane Lawes, and the feare of the Princes displeasure. And I must needs confesse that the King and the whole state of England are to ascribe this long peace which we have had, and yet doe enjoy, as also this great increase of wealth, and loyalty of the subjects, more to the diligent preaching of the Ministers then to the sincere government of the Magistrates, to Divines then to Politicians, how little soever now Divines be regarded and how highly soever Politicians be esteemed. Subjects are now more obedient to Lawes and loyall to Princes then in times past they have been, because the Gospell is more preached among

among them then it was in former ages. So then, it is not for feare, but for conscience sake, not because they feare him that can kill the body, but because they feare him that is able to destroy both body and soule in hell fire. And yet the Proverbe in many hath beene fulfilled, *Filia devoravit matrem*, that the daughter hath devoured her owne mother; for religion is the mother of peace, and peace is the daughter of religion, because the preaching of Christian religion hath brought peace into the world. All godly Divines preach the doctrine of Saint Paul, *Si fieri potest, quantum in vobis est, cum omnibus pacem habetote*, if it be possible, and as much as lyeth in you, have peace with all men. But this long peace which we have enjoyed, hath increased our riches, and riches have made us to forget God (and so like an unnaturall daughter) peace hath devoured religion, which bred and maintained peace in the world. The Prophecy is verified: In these last dayes, since the mountaine of the house of God hath beene prepared in the top of the moun-

Math. 10.

Rom. 12.

Esay 2.

mountaines, and hath beene exalted above the hills, and all nations have flowed unto it, and many people have gone and said: Come let us goe up to the mountaine of the Lord, to the house of the God of Jacob, and he will teach us his wayes, and we will walke in his pathes: our swordes have been broken into mattoks, and our speares into sythes, nation hath not lifted up a sword against nation, neither have they learned to fight any more. The Lamb dwelling with the Wolfe hath beene in safety, the Kid with the Leopard, the Cow feeding with the Beare, the Calf with the Lyon, the sucking child hath played upon the hole of the Aspe, the weaned child hath put his hand into the hole of the Cockatrice without any hurt, and the reason is alleaged by the Prophet: Because the earth was full of the knowledge of the Lord, even as the waters that cover the Sea. This Prophecy you see is fulfilled. But these sayings are by them mistaken. For Tully doth not argue in this manner: that we must hold there is a God, and maintain

Esay 11.

B

raie

taine religion, that so civill government may be maintained, and men may live orderly in a Commonwealth. But his meaning is cleane contrary: that we must performe all civill duties in a Commonwealth for religion sake, and we must be religious for Gods sake, because there is a God which hath ingrafted religion in our hearts, whereby civill States may be the better maintained, and which will punish all such as are not religious, that is, which have not a true feeling of religion. And it was not the meaning of the Prophet *Esay*, that after the knowledge of true religion had planted peace among us, and peace had brought prosperity, then we should cease to be religious, and so forget God: but rather increase our zeale, and having received such benefits at his hands whom we serve, continue faithfull in his service.

A second cause of Atheisme may be the want of due and right hearing of the word preached, because faith cometh by hearing, and therefore where there is a want of hearing faith

faileth,

faileth, and by consequent, Paganisme and infidelity increaseth. For many of them doe not heare, but absent themselves, or if they be present, they stand not for figures but for cyphers, they doe not by the word preached, as the Virgin *Mary* did by the sayings of our Saviour Christ, which laied them up in her heart: or as *Abraham* did by the Angels, which received them into his house, or as the *Sunamite* woman did by *Elizeus*, or the widow by *Elias*, which entertained them with willingnesse. The word to them is not as the raine of heaven falling upon the earth, or the dew of *Hermon* upon mount *Sion*, but as the childrens bread cast before whelps, or pearles cast before swine, seed sown by the high-way side, the peace of the Apostles bestowed upon unworthy houses, and therefore returneth backe againe. They stop their eares with the Adder, or sleep with *Eutichus*, or make love as the Egyptians did to *Aholah* and *Aholibah*, cloathed with blew silke and divers suites, pleasant young men, that they may see *Aholah*

B 2

and

and *Aholibah* on fire, bruise the breasts of their virginity, and powre out their adultery upon them, as the
 Math. 22. Prophet speaketh. Some heare the Preacher with great attention, but as the Pharisees did our Saviour to intrap him in his speech, to take exception against his words, as the
 A. 1. 17. Athenians did Saint *Paul* to scoffe at his simplicity, they read the Bible, but as *Porphyrus* did, to find (as they prophanely call them) absurdities and contradictions in the word of God, not as the Bee which gathereth hony, but as the Spider which sucketh poyson out of whole some flowers.

A third cause of Atheisme, proceedeth from the long suffering of God, which doth not presently punish Atheists. For he doth not onely with patience suffer them to blaspheme his holy name, but also his wisdom, which no man can sound, and in his judgements whom no man can search, blessed them with worldly blessings, as if he did reward their ungodlinesse. It is not my complaint alone, but it is the complaint of the Prophet *Da-*

Psal. 10

vid

vid which cryeth out in this manner :
 Why standest thou so farre off o Lord,
 and hidest thee in due time, even in
 affliction? the wicked hath made boast
 of his owne hearts desire, and the
 covetous blesteth himselfe, he contem-
 neth the Lord, hee is so proud that hee
 seeketh not for God, hee thinketh
 alwayes there is no God : his wayes al-
 wayes prosper, hee saith in his heart :
 I shall never be moved, nor be in dan-
 ger. Nay, it may very well be said,
 as it was of *Job* : That the Lord hath
 made an hedge about him and his house,
 and about all that he hath on every
 side, hee hath blessed the worke of his
 hands, and his substance increaseth in
 the Land. The Lord suffered his own
 Arke to be taken by the Philistines
 his enemies, and his owne people the
 Israelites which fought his battle, to
 be overthrowne in the battle. And
 this commendation is given of the
 godly King *Josias*, that hee read
 the Law of the Lord before the
 people, he made a Covenant with
 the Lord, that the people should
 walke after the Lord, and keepe
 his Commandements, his testimo-
 nies

Ioh. 1.

1 Sam. 4.

2 Reg. 23.

B 3

nies and statutes, with all their hearts, all their soules, and all the people stood to the Covenant, he purged the Temple, and put downe the Idols, he slew the idolatrous Priests, he kept such a Passeover in honour of God, as never the like was holden, from the dayes of the Judges that judged *Israel*, nor in all the dayes of the Kings of *Israel* and the Kings of *Juda*, he tooke away them which had familiar spirits and the soothsayers, and the Images, and the Idols, and all the abominations that were espyed in the Land of *Juda* and *Jerusalem*, that like unto him there was no King before him that turned to the Lord with all his heart, all his soule, and all his might, according to all the Law of *Moses*, neither after him arose there any like him. And yet, see how the Lord rewarded him. The very next thing which followeth in the same Text, is this: *Pharaoh* slew him at *Megiddo*. Thus you see how the Lord rewarded faithfull *Joshua* which served him, and trusted in him, with death in this world, and overthrow in fighting his own batle, and

and gave the victory to *Pharaoh* an heathen King, which put no trust nor confidence in him. Likewise *Nabucodonozor* burned Gods House, robbed his Temple in contempt of him and his service, and yet God prospered him, as if he had rewarded him for so doing. *Valerius Maximus* citeth out of *Tully* the example of *Dionysius* the Tyrant, which did brag and boast of his sacriledge, that when he sayled to the Temple of *Proserpina* which was at *Locris*, to robbe the same, the wind and weather did so much favour him, as if it had beene a pleasing thing to that Goddesse to do herviolence, as if she had the rather prospered his navigation, and given successe unto his businesse becaule he did robbe and spoyle her Temple. When the Turks & Hungarians joyne in battle, the Hungarians army cryeth out aloud *Jesu, Jesu*, The Turkes name their Prophet *Mahomet*, but *Mahomet* preuayleth against *Jesu*. The greatest part of the world are infidels, and they encrease daily, but the number of Christians doe decrease. And this is agreeable to that

De heres.
lib. 1.

which *Prateolus* observeth, which alleageth, that among many causes of Atheisme this is not the least, namely, *Eventus mirabiles quorum causas ignorant, & parant longe aliter fore, si Deus existeret omnia eveniens & curans, ut sunt felicitas impiorum, infelicitas piorum, & ejus Dei longanimitas qui atrocissimos peccatores statim non punit.* Strange events which continually fall out, contrary to the sense and reason of man, the causes whereof man understandeth not, but thinketh that it would be otherwise, if there were a God which did see and regard humane affaires, as for example, the happiness of the ungodly, the unhappy estate of the godly, and the long suffering of God himselfe which suffers grievous offenders so long to escape unpunished: whereas contrariwise if God would be pleased to shew present examples of his justice upon sinners, as hee did when hee turned *Lots* wife into a Pillar of Salt for looking backe, destroyed *Sodom* with fire and brimstone for pride, caused *Jeroboam* his hand to wither

Gen. 19.

1 Reg. 13.

1 Sam. 4.

ther for burning Incence, *Eli* to Numb. 16. breake his necke for suffering his children to abuse the Priests Office: the earth to swallow up *Core, Dathan*, 1 Reg. 2. and *Abiram* for their rebellion: the Beares to devoure the children for mocking *Eliseus*, the dogges to eate 1 Reg. 9. *Iesabel* for oppressing *Naboth*, the fire to burne up *Nadab* and *Abihu* Levit. 10. for using prophane fire upon the Altar, which tooke away *Saul* his Kingdome for disobeying *Samuel*, stroke 1 Sam. 15. *Zachary* with dumnesse for unbeleeve, *Elymas* with blindnesse for hindering the course of the Gospell, *Balthasar* Dan. 5. with death for prophaning the holy vessels, *Ananias* and *Saphira* for telling a lye, *Gehezi* with Leprosie for Acts 8. taking bribes, and shut *Moses* out Acts 5. of the Land of *Canaan* for trespassing 2 Reg. 5. at the waters of *Meribah*: I say, if Deut. 23. God would vouchsafe to dwell with us as he did with them, and shew examples among us as he did among them, punish whole Lands as hee did *Egypt* for not letting Exod. 8. his people goe, no doubt but Atheism would cease, and ungodly men would confesse that there is a God.

B 5

It

It is a signe that our finnes are great, and God doth not love us as he loved them.

And yet the Atheists have but mistaken all this while, for these arguments rather to prove unto them that there is a God. For this is the Lords long suffering to bring them to repentance, as Saint Peter teacheth saying: The Lord is not slacke as some men account slacknesse, but is patient towards us, and would have no man to perish, but would have all men to come to repentance. And as S. Paul saith: Thou O man, despisest thou the riches of his bountifulnesse and patience, and long suffering, not knowing that the bountifulnesse of God leadeth thee to repentance? but thou after thy hardnesse, and heart that cannot repent, heapest up a treasure unto thy selfe, wrath against the day of wrath and of the declaration of the just Judgement of God.

But therefore the Prophet David in the Psalme above rehearsed, where he saith: *The wicked hath made boast of his hearts desire, his wayes alwayes prosper: he inserteth these words in the*

the middle of the sentence: *Thy judgements O Lord are farre above his sight.* And Saint Augustine doth fully satisfie this point, where he saith: *Divina misericordia ad impios & ingratos pervenit. Primo quia Deus facit oriri Solem super bonos pariter & malos, & pluit super justos & injustos. Secundo, ut quidam ista cogitantes ab impietate se corrigant. Tertio, ut quidam divitias longanimitatis ejus contemnentes sibi thesaurizent iram. Quarto patientia Dei ad poenitentiam invitat malos, sicut flagellum Dei ad patientiam erudit bonos. Quinto, quia placuit divina providentia preparare impiestorum bona justis quibus mali non fruentur, & mala impiis quibus boni non cruciantur.* Againc, *Si nunc omne peccatum plecteretur poenis temporalibus, nihil ultimo judicio reservari putaretur, & si nullum peccatum nunc puniretur, nulla Dei providentia esse crederetur.* Gods mercy is extended to the godlesse and unthankfull men for these causes following: First, because he maketh his Sunne to shine as well upon the unjust as the just, and his raine to fall upon the godlesse as well

*De Civit.
Dei, lib. 1.
cap. 8.*

as the godly. Secondly, that some of them considering these things, might repent themselves of their finnes. Thirdly, that others me despising the riches of his longanimity might heape up wrath unto themselves. Fourthly, the patience of God doth invite and allure the wicked to repentance, even as the scourge of God doth instruct the godly unto patience. Fifthly, because it hath seemed good to the providence of God to prepare in another world joyes for the righteous, whereof the unrighteous shall not be partakers, and punishments for the wicked, which the godly shall not feele. And last of all, if all offences were now punished with temporall punishments, it would be thought that nothing were reserved for the day of judgement, as contrariwise, if nothing were punished temporally in this world, men would make a doubt of Gods providence.

A fourth cause of Atheisme is the malice of Satan, as the Apostle sheweth us: *If (saith he) our Gospell be yet hidden, it is hidden*

2^d Cor. 4.

to them which are lost, in whom the God of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Gospell of Christ should not shine in them. Behold Satan his malice and cunning, from time to time. In the first two hundred yeares after the Passion of our Saviour Christ, he busied himselfe about the first Article of the Creed to overthrow that, and therefore stirred up the Marcionists, the Gnosticks, the Maniches, to teach that there was not one God the Father Almighty maker of heaven and earth, but divers Gods. But finding not his successe therein answerable to his malice, ceased there, and went to another Article, and so stirred up *Praxeas*, *Noetus*, *Paulus Samosatanius*, to overthrow the Divinity of our Saviour Christ his Sonne, afterward heretickes to disprove his conception by the holy Ghost, his birth of the Virgin *Mary*, and the other Articles of faith which are to be beleaved concerning him. Being not able to prevayle therein, he descended to the Article of the holy

holy Ghost, and so stirred up *Macedonius* to deny the Godhead of the holy Ghost. Being not able to prevaile therein, he went to the Articles concerning the Church, and so in sundry ages hath gone from one Article to another, untill he hath gone over all the Articles of the Creed. Now, being disproved in them all, he doth not so rest, but returneth againe to the first at which he began, not to prove a multiplicity of Gods as he did before endeavour, but to prove a nullity of any God, by disproving the Godhead either of the Father, or the Sonne, or the holy Ghost, or of all three, but he goeth to worke with greater violence, to chop off all faith, all religion at one blow, by proving that there is never a God, and to this purpose hath he armed his Politician: with arguments against the Bible. But to them may be applyed the words of *Polycarpus* to *Marcian* the hereticke, who being asked of him: *Agnoscis me o Polycarpe?* Dost thou acknowledge me o *Polycarpus*? answered him: *Agnosco te esse primogenitum Satanae*, I know thee

thee very well, thou art the sonne and heire of the Devill.

The last cause of Atheisme is the lenity and over-great mildnesse of Princes and Governours which doe suffer Atheists to escape unpunished. I may justly say, it is their fault that there are Atheists that will suffer Atheists, For so saith the holy Ghost concerning *Azariah* the King of *Judah*: 2 Reg. 15. He did uprightly in the sight of the Lord, according to all that his father *Amaziah* did: but the high places were not taken away, for the people yet offered, and burned Incense in the high places. And the Lord smote the King, and he was a leper unto the day of his death. The King himselfe you see is commanded to be a godly man, not he, but his subjects committed idolatry, yet God punisheth him for the idolatry of his subjects; But that could not stand with the Iudice of God to punish the King for his subjects offences unless it were the Kings fault that the subjects offended. Where the Spanish Inquisition is, it is a very rare thing to heare of an Atheist, which I speake not

not to that end, as if I did wish that Inquisition to be brought into any Christian Kingdomes, but onely to shew that it is better to live where there is too much severity rather then too much loosenesse, and where nothing is lawfull, rather then where all things are permitted as if they were lawfull. The Lord of his mercy stire up the hearts of all his annointed Princes, and inflame their zeale, that they may not onely hate Atheisme, as I hope they doe, with a perfect hatred, but also banish such impiety, that hereafter not onely the opinions, but also the very name of Atheist may be as it were buried in hell, and no more heard in their Kingdomes.

CHAPTER III.

How Atheisme may be rooted out of all Christian Lands.

As prosperity causeth many men to forget God, and others to deny God: so adversity, sicknesse, imprisonment, and such like chastisements of God for sinne, will make wicked men not onely to acknowledge and confesse God, but also to stoop downe before him, and to fly for succour unto him. When *Julian* the Apostata was deadly wounded with a dart from heaven, he could not be silent, but that plague extorted out of his mouth a confession of the power of *Jesus Christ*, whom before he had denied, and he cryed out: *Kisti Galilee*, *Jesus of Galilee*, the conquest is thine. Though *Pharaoh* in his prosperity had said: *Exod. 5.* who is the Lord? I know him not, I will not let the people go: yet when his Land was plagued with Frogs, hee called for: *Moses* and *Aaron*, and said: Pray yee for me unto the Lord, that he may take away the

Frogges

Exod. 8.

1 Sam. 5.

Dan. 4.

Frogs from me and from my people, and I will let the people goe, that they may doe sacrifice to the Lord. But as soone as God gave him a little rest, that the plague ceased, he was hardned againe. When the hand of the Lord was heavy upon the men of *Ashdod*, and he destroyed them and smote them with Emeroides they removed the Arke out of the house of *Dagon*, and said: Let us send the Arke of God unto his owne place, that he slay us nor our people. When *Nabuchodonozor* was deprived of his Kingdome, and turned into an Assie to graze in the field for the space of seven yeares: then he began to be humble, to understand himselfe better, to lift up his eyes to heaven, to give thanks to the most high, to praise and honour him that liveth for ever, to confesse that his power is an everlasting power, that his Kingdome endureth from generation to generation, that all the inhabitants of the earth are reputed as nothing, that according to his will he worketh in the army of heaven, and in the inhabitants

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of

of the earth, that none can stay his hand, nor say unto him, what dost thou? Then he could make both an humble and a large confession, and say: I *Nabuchodonozor* prayse, and extoll, and magnifie the King of heaven, whose workes are all truth, and his wayes judgement, and those that walke in pride he is able to abase. But for as much as now such miracles doe cease, and it belongeth to Gods annointed Kings to be jealous of his glory, if they will abandon Atheisme out of their Kingdoms: first of all they must withdraw their countenance from all ungodly livers; For so long as the Prince doth looke cherefully upon them, the eyes of the people will be fixed upon them also, they will admire them, and thinke their vices to be vertues. You know what *Haman* said: *Thus shall he be honoured whom the King doth honour*: and againe the argument must follow as well on the contrary side: Thus and thus, shall he be dishonoured whom the King doth dishonour. You are not ignorant of the saying of *Salomon*: *Indignatio*

Pro. 19,
& 20.

Regis

Regis est nunciuſ mortis, The displeasure of the King is but a fore-runner of death. If the King give countenance to Atheists, the people will respect them by his example, if he frown upon them, the people will trample over them. The King is like the *major* proposition in a Syllogisme, the people are like the conclusion But it is a most certaine rule in Logicke: *Conclusio sequitur deteriorem partem*. If the *major* be negative or particular, the conclusion will be so, if any thing be worse then other in the King, the people will be sure to follow that. Secondly, they must be assisting unto their Ministers. For god in the Primitive Church gave them the gift of working miracles to credit their Office and calling, whereby they did chastise Gods enemies. So Saint *Paul* stroke *Elymas* the sorcerer with blindness for perverting and seducing the Deputy from the faith. And Saint *Peter* stroke *Ananias* and *Saphira* with present death for telling a lye to the holy Ghost. And because miracles after a short time were to cease, our Saviour Christ left the sword of excommunication in his Church

Act. 13.

Act. 5.

Church to be in place of miracles, and to continue unto the end of the world. And since the Church hath no other sword now, but the censure of excommunication, which is so greatly despised: if it would please God to put in the hearts of Princes to strengthen excommunication with their Princely authority, to ad the sword of the Kingdome to the keyes of the Church, not to suffer any person that is noted of impiety to dwell in the land, none that is *tanquam Publicanus & Ethnicus*, as an heathen or infidell to dwell among Christians, but to deliver them over to the hang-man, whom the Church hath delivered: o Satan, unless they be heartily penitent, & speedily reformed: no doubt but then God would be better knowne in *Juda*, and his name in *Jerusalem* would be greater. I say, if any man be an Atheist, let him not be honoured among the people, but let him have *Micheas* his entertainment, which was to be fed with the bread of affliction, and water of affliction, or let him be banished out of the Land, not by *Ostracisme*, as *Aristides* was for his vertues, but as *Ovid*

1 Reg. 22.

Dan. 3.

Ovid was for his vices, and that I may use the phrase of the holy Ghost, let his house be made a jakes. As *Tully* wished, that it were written in every mans fore-head, what he thought of the Common-wealth of *Rome*, that so true hearted subjects might be knowne from Traytors: so, I wish it were written in all mens fore-heads, what they thinke of God and of Christian religion. We can judge no farther of them then wee heare by their blasphemy, and prophane words which they utter, and see by their loose lives and conversations. But so farre we may judge as we heare and see, and we find there are so many, that we have good cause to cry out with the Prophet *David*, and to say: *Helpe Lord, help, there is not a godly man left, for the faithfull are sayled from among the children of men, they speake decentfully every one with his neighbour, flattering with their lippes, and speake with a double heart, the Lord cuts off all flattering lippes, and the tongue that speaketh prond things.* Thus much I am sure; there is no policy to religion, nor wife-

Psalm. 12.

1430

wise-

wisdom to well doing, and most
firme is the estate of that man, be he
high or of lowe degree, which pro-
cureth God to be his friend.

CHAPTER III.

That there is a God.

They which call themselves the damned Crue, yet doe thinke there is no damnation, they sweare continually by the name of God, and yet they thinke there is no God. See how they are overtaken unawares. As Saint Paul might very well dispute with the *Athenians* in the defence of that God whom he preached unto them, and say: There is a God besides all those Gods which you superstitiously doe worship, and is yet unknowne unto you, witnesse your selves and your owne Altar; Doe not thinke it absurd that I preach unto you such a God, for if there be not, why doe you then erect an Altar unto him, and write this superscription upon it?

A. 7

IGNOTO

IGNOTO DEO, TOOTH
UNKNOWN GOD. So I dis-
 pute against them: if they be, as they
 confesse themselves, a damned crue,
 how shall they thinke to escape dam-
 nation? If they swear by the name
 of God, why doe they deny God?
 for in swearing by him unawares they
 doe confesse him. They swear by
 the wounds and blood of Christ, and
 yet deny the merits of the death of
 Christ. The man of God called such
 men fooles, and such fooles may be
 rebuked even out of their own booke,
 intituled **THE SHIP OF FOOLES.**

*Proh scelus horrendum, blasphema
 tricuspidetelo*

Gens humana petit genitum Patris

Alcitorantis

*Atque illi exprobeat quod nostros in-
 duit artus,*

*Langnoreſque tulit nostros, in ſera-
 tus ab alto*

*Casum infelicem quo primus. rruit
 Adam.*

What hainous sin, blasphemous man
 gainst Gods beloved Sonne

Doeſt

Doeſt thou commit? upbrayding him
 who did for us become
 Our self-same flesh: who bore our sin,
 and pired from his Throne
 That most unhappy ſtare of ours, from
 whence *Adam* was throwne.

To them I say no more then out of
 their owne Booke.

*Deſine ſacrilegis iterum crucifigere
 labris:*

*Virgineum partum, pœnâque hor-
 reſce propinquam.*

With ſuch uncircumciſed lippes for-
 beare (ô wretch) againe
 To crucifie the Virgins Sonne, and
 feare eternall paine.

They were thought worthy to be
 put into the Ship of Fooles which are
 swearers, but much more doe they
 ſhew themselves to be fooles which
 ſwear by God, and yet ſay there is
 no God. But I will prove to the dam-
 ned Atheiſts by theſe reaſons, that
 there is a God.

First they read every day in the
 booke of nature that there is a God.

C

I

I meane by the booke of nature, the great frame of heaven and earth. For what is this whole visible world, but *Epistola à Deo scripta ad humanum genus*? A letter or Epistle written from God unto mankind? For in it we may read of the invisible God in his workes, and his name is engraven there in hierographickall letters, *Lactantius* proverth it out of *Tully*. (an heathen Philosopher) by the same argument, his words are these: *Nemo*

De falsare-
ligione lib. 1.
capo. 2.

est tam rudis, tam feris moribus, quin oculos suos in cælum tollens, tametsi nesciat cuius Dei providentia regatur hoc omne quod cernitur, aliquam tamen esse intelligat ex ipsarum magnitudine motu, dispositione, constantia, utilitate, pulchritudine, temperatione, nec posse fieri, quin id quod mirabiliratione constat, consilio majori aliquo sit instructum. No man is such a rusticke, so brutish and voyde of common sence and reason, but as often as hee looketh up to heaven, if he deny this, his owne eyes shall witness against him, for although this be not sufficient to bring him to the perfect understanding of that

God

God by whose providence he seeth the whole world is governed, yet what his eye hath seene, his tongue may tell. The very greatnes of the frame of heaven, the constant motion of the stars, the wonderfull temperature of the elements, doth shew there is a God which guideth these things, and by a consequent there is a God which made these things. *Mercu- Ad filium*
rius Trismegistus doth prove it. *Sin- suum Ta-*
gula hæc astra non similem & aequalē tium quod
cursum faciunt in cælo. Quis est qui manifestus
cuique modum & magnitudinem cur- Deus mani-
sus terminavit? ur̄sa hæc quæ circæse est.

voluitur, & universum mundum se- cum circumferens, quis est qui ei fa- brificet instrumentum? quis est qui marit terminum imposuit? quis est qui terram stabilivit? est enim aliquis & Tati, qui horum omnium factor est & Dominus. Impossible enim est, vel locum, vel numerum, vel mensuram terminari absque factore. When we see the motion of the Planets and fixed Starres contrary one to another, the celestiaall Spheres in continuall volubility, the multiplicity of their motions, their diurnall

C 2

nall

nall or daily course from the East to the West, their retrograde and violent motion from the West to the East, their trepidant motion from the South to the North. When we see the Sea farre higher then the Earth, and a fluide or liquid body, yet confined within the bankes that it cannot drown the Earth, the Earth solid and firme under our feet that we cannot sincke, we must confesse ô sonne *Tatius*, that there is one which is Lord and maker of these things, for it is impossible that every thing should continue in due place, number and measure, and so just a proportion should be observed without a Maker, and who could make these things but God? therefore there is a God. To this booke of nature agreeth the booke of the Bible, who saith: *The heavens declare the power of Gods, the Firmament sheweth the worke of his hands, one day teacheth another, and one night giveth knowledge to another.* Again, *the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, which detaineth the*

Psal. 19.

Rom 1:

the truth of God in unrighteousnesse, for as much as that which may be knowne of God is manifest in them, for God hath shewed it unto them, for the invisible things of him, that is, his eternall power and Godhead are seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse. David saith: *Hee covereth himselfe with light as with a garment, and spreadeth the heavens like a curtaine, he layeth the beames of his chambers in the waters, maketh the clouds his Chariots, and walketh upon the wings of the wind.* In which words I doe not presse them with the authority of the Scriptures, because the Scriptures are not of sufficient credit with them, but with the reasons which are used in the Scriptures, which if they cannot answer, they must yeeld unto, and confesse that there is a God. And therefore I conclude against them in this manner: Wee see daily effects before our eyes in all the elements, continuall motions in the heavens, but there can be no effect without

Psal. 104

Ad filium
Tatum.

without a cause, there can be no motion without a mover, no action without an agent, no worke without a workeman: these be relatives and therefore one could not be without the other. *Mercurius Trismegistus* could say: *Statuam sine imaginem fieri sine statuario aut pictore nemodicit. Hoc vero opificium sine opifice factum est? o multam cecitatem, o multam impietatem, o multam ignorantiam, nunquam o fili Tati privaveris opifice opificia.* A picture cannot be made without a Painter, or graven Image without a Carver; And can such a piece of worke be made without a workeman? It is blindness, it is impiety, it is grosse to entertaine such a conceit. So then we take these for undoubted principles in naturall Philosophy, that they may not be denied, to wit: Every effect hath his cause, every action his agent, every motion his mover. But, as there be many secondary causes, agents, and movers, so there must needs be one principall and above the rest. There is *ordo causarum, qui in rerum natura non procedit in infinitum*, an order of causes

causes sub-ordinate one to another, and therefore there is no infinite ascension up in the subordination of causes, but at the length by ascending we must come to the highest, and wee must in *ea consistere*. Stay when we come there, because we can goe no higher, and that is God. What naturall body soever is moved, I say it is moved by some other which is higher then it selfe. For example: The sphere of the Moone which is the lowest of the heavens, is moved by the sphere of *Mercury*, which is higher then it, *Mercury* is moved by *Venus* which is higher then it, *Venus* by the Sunne, the Sunne by *Mars*, *Mars* by *Jupiter*, *Jupiter* by *Saturne*, *Saturne* by the sphere of the fixed stars, and so we ascend untill we can go no higher, that is unto the heaven which is called *Primum mobile*, the first & highest body which is subject to motion & volubility. That also is moved as well as the rest, not of it selfe, because no naturall body can move it selfe, therefore it hath motion from some other, not from any other body, because there can be no other

other body above the highest, therefore it must of necessity be moved by that which is a Spirit and not a body, not naturall but metaphysicall, and that can be nothing else but God. In like manners the Sunne and a man doe beget a man, the Sun and putrification doe engender Flyes, and these things being subject to outward senses are therefore naturall bodyes, and because they are naturall bodyes they have foure causes, two inward, which are matter and forme, and two outward efficient and finall, and there is nature which bath his secret motion, tell me therefore what is that? You will say peradventure that is nature which *Aristotle* defineth to be *Principium motus* the beginning of motion: you say rightly, but that is inward, therefore you must besides this assigne an outward cause of motion, and what is that? If you say the Ayre, that is but a middle cause, and therefore you must ascend higher, for, if there be *causa media*, there is also *prima*, if there be a middle or subordinate cause, there is also a principall and first cause. And what

Physic. 12.
cap. 10.

what is that, but onely God, that is, *Causa causarum*, the cause of all other causes, and from whence all other things have their being? Again, all agents doe not worke alike, for one thing worketh of necessity, and that is nature, another thing worketh (in these outward and indifferent things) partly of will, and partly of necessity, and that is man, there you see *medium participationis*, a meane which participateth with the extremity, but there can be no meane without two extremes, and there can be no one extreame without the other, and therefore of necessity there must be a third agent which worketh freely as nature worketh of necessity, and man partly of will and partly of necessity. And that can be nothing else, but *Deus liberrimum agens*, even God which worketh freely, that no power is able to withstand his worke. Therefore I conclude this point with *Job*: Aske the beasts Iob 12. and they will teach thee, the fowles of the heaven and they will shewe it thee: speake to the earth, and will tell thee: the fishes of the Sea,

C 5 and

and they shall declare unto thee : who is ignorant of all these , but the hand of the Lord hath made all these ?

Secondly , to leave the workmanship of the whole world , and to come to man alone which is but one little part of the same. If man goe no farther then himselfe , he shall see God most lively in himselfe three manner of wayes : First in his conscience and understanding , Secondly in his naturall inclination he hath to religion. Thirdly in the excellency of the worke-manship both of his body and his soule. Concerning the first : I say there is in every man at some time or other an inward feeling of his conscience , which will he nill he , maketh him to confesse there is a God. For , suppose a man for his wickednesse to be a monster of men , a very slander and reproch to mankind , as *Nero* was that slew his mother , his Master and himselfe : when he hath committed any haynous crime , he doth in his conscience see that God doth behold it , that God doth pursue him , that God will worke revenge although there be

be no witness to accuse him , no humane power above him to execute justice upon him. I will not dwell upon many examples , neither will I instance in *Adam* , which as soone as ever he had eaten the Apple , hid himselfe from the presence of God in the thicket : in *Herod* which when he had beheaded *John* the Baptist wrongfully , did thinke that he was haunted by *John* the Baptist his ghost , saying of Christ : surely this is *John* risen from the dead , nor in *Cain* which but intending to murder his brother , watched a time when he was in the field out of the sight of his parents. I will not alleadge the authority of the Prophet which saith : *Impius fugit , nemine persequente*. The wicked man flyeth when no man pursueth him : And of the Apostle which saith , The Gentils which have not the law written (meaning the Bible) yet have by nature the effect of the law of God written in their hearts , their conscience bearing witness , and their thoughts accusing or excusing one another , because they thinke the Bible to be a partiall

Gen. 3.

Math. 14.

Gen. 4.

Prov. 28.

Rom. 2.

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partiall judge, and no way competent betweene them and us, and therefore I will alledge one or two examples out of indifferent Authors tending to the same purpose. *Tully* pleading for a man which was accused as a *Paracide*, or one which had murdered his owne father, alleageth this as an especiall prooffe of his innocency, that in the who's course of his behaviour after his father was slaine, nothing could be observed in him which did favour of a troubled conscience. And for the better cleering of *Sextus Roscius* whose cause was then in hand, he alleageth a former example of a father and his sonne, which in their travayle tooke up their lodging, and after supper lay together in one bed: the morrow after, the master of the house coming by chance into the chamber, found the father strangled in his bed, and the sonne sleeping by his side: when the matter was examined by the Judges, the sonne was acquitted by the equity of the law as a man innocent, because it was then held and by them so adjudged to be a matter

*Orations pro
S Roscio
Amerino.*

matter impossible, that he should in so short a time have slept, if so be that he had committed murder. A man saith *Tully*, which hath slayne his father, shall feelee a thousand vexations and furies of hell tormenting his conscience, according to that saying of the Wise man: a good conscience is a continuall feast, but *non est pax impiis*, no inward peace, no quietnes of conscience with such men as are notoriously wicked. A man I say that hath committed any crying sinne, shall betray himselfe by the working of his owne conscience, it will not suffer him to take his bodily rest, it will alter his very face and countenance, as the Poet saith:

Hec quam difficile est crimen non prodere vultu?

Oh how hard a thing is it for a man to keep his countenance, and not to blush which hath committed an offence? The Lord said to *Cain* after he had committed murder: Why is thy countenance cast downe? such a man feareth the wagging of every leafe, & the flying of every bird. An obnoxious man watching, is like to a phrensic man

Prov. 15.

Esay 57.

Ovidii metamorpho.

Gen. 4.

man sleeping, for the one resteth not sleeping, and the other resteth not waking, he cannot sit still, he cannot lye still, he cannot stand still, nor abide long in any place. *Caligula* the Tyrant was afraid of every blast.

Sueton. in Nero when he had massacred the Christians, put *Saint Paul* to the sword, *Saint Peter* to the gibbet, was so terrified by apparitions, as he thought of *Saint Paul* and *Saint Peter*, which appeared at his bed side in a dreame: and after he had put his mother *Agrippina* to death, he was so terrified in his conscience, that he knew not where to bestow himselfe, at the end for very griefe of mind he ran into a privy, and there stabbed himselfe.

*Dio in Xce.
sone.*

That I may come to religion. *Tully* saith: *Sunt qui negant Deos procuratorem habere rerum humanarum, quorum sententia falsa est, quoniam sic omnis religio inanis esset.* Religion sheweth there is a God, for if there were no God, then could there be no religion. But every mans soule naturally hath sometimes a feeling of religion, although he despise God and

and religion never so much. This appeareth by the very heathens themselves, which, be they never so rude and barbarous, and deprived of the knowledge of God, yet doe make unto themselves Idols even of their owne accord, as Master *Calvin* very well observeth: *Dei conceptionis apud Ethnicos, saith he: idololatria satis est argumenti, quum lapidem potius quam nullum deum colant*, that mans owne conceit doth naturally lead him to know there is a God, the very idolatry of the heathens is a sufficient prooffe, which chose rather to worship a stone, then no God at all. And as *Statius* saith, *Primus in orbe Deos fecit timor*, as soone as men be in danger and extremity, be they never so ungodly, yet they erect Altars, carve Images, fly to them for succour, shewing that in their owne naturall judgement which they have by the light and instinct of nature, there is one higher then themselves, one whose power is above the power of man to whom they ought to fly unto for help and delivery out of trouble, and who is that but God? Nay, wisse

Instit. l. i.

Iona 1.

ness in this point the Atheists themselves that there is a God, for in their extremity of griefe they cry out, *o* God. It is an old and true Proverb: *Qui nescit orare, transeat mare*, if a man know not how to serve God, let him sayle upon the Sea, and it will make him to serve God. When the Lord sent a great wind that the ship was like to be rent, the Mariners were afraid, and every one cryed unto his God, they sayd unto *Jonas*: Thou sleeper arise, and call upon thy God, if so be that God will thinke upon us that we perish not, and (as the Text saith) *Then the men feared the Lord exceedingly, and offered Sacrifices unto him, and made vows.* And for this cause, namely, that men by the instinct of nature do incline to religion, and a man is as much distinguished from a beast by his feeling of religion as by his reasonable soule: After the flood, *Mercurius Trismegistus* and *Menna* prescribed lawes & rules of religion to the Egyptians, *Melissus* to the Cratians, *Janus* to the Latines, *Numa Pompilius* to the Romans, *Orpheus* and *Cadmus* to the Grecians,

Grecians, as well as *Moses* and *Aaron* to the Hebrews, the difference onely this, that the Hebrews were in the right way, all the rest in the wrong. But yet all nations besides had their Priests, their Altars, their Gods, their rules and principles of the religion which they professed; which is an argument, that by nature they knew there was a God.

And that I may descend unto the worke-manship of man to shew that there is a God, It is truly said, that *hominis fabricatio est innumeris Dei testimonio ornata*, the very worke-manship of man himselfe doth abundantly witnesse that there is a God. Let us therefore first of all looke into the soule of man, and afterward into the state of his body. There is in it not onely an infinite capacity, in so much that the more it knoweth, the more it is able to learne. It is able to conceive not onely the whole world, but also two worlds, yea, infinite worlds, It is of infinite desire, which is never satisfied. I Prov. 27. will not speake of *Daniel*, which was called, *vir multorum desideriorum*, a Dan. 9. man

Exod. 33.

man of many desires, nor of *Moses* which in this transitory life desired to see the very face of God; but of *Alexander the great*, which when he thought he had subdued the whole world, yet was not therewith contented, but affected more worlds: and hearing a Philosopher say there were infinite worlds, wept for griefe to thinke how great a labour it should be for him to subdue them all, as if he had hoped to conquer all. Mans appetite is never satisfied: give him a City, he desireth a Kingdome: give him a Kingdome, he affecteth an Empire: give him an Empire, he desireth a world. If he could be made Lord of the whole world, and knew that besides that there were no more, yet would he not rest there, but desire somewhat which is greater then the world. And what can that be but onely God? So then, forasmuch as man is not satisfied with knowledge and contemplation, but laboureth to know more (that still *Aristotles* proposition shall be verified in him: *Omnes homines naturaliter scire desiderant*, all men naturally are desirous of know-

Metaphy. l. 1. c. 1.

11111

knowledge) neither yet with possession, but desireth to have more: what can that be but *Dei Majestas in mente & voluntate tanquam in speculis reflexa at unita*, even the Majesty of God in mans mind and in his will as it were in two glasses seene, and reflected backe againe? Again, forasmuch as the proper object of the mind is truth as *Tully* writeth, *Officiorum*, but the mind of man is infinite, as I have declared, the object must be correspondent unto the mind, therefore truth must be infinite, and there must be no end of the knowledge and apprehension of truth. And forasmuch as that truth which is in creatures dependeth upon uncertainties, therefore there is some other truth which is immutable and most certain, and that is God. Also the substance of mans soule hath not his originall or beginning from any materiall thing, because it is not of seed, as in due course I will prove unto you, neither yet is it mortall, as I will shew when I come to speake of the soule. Therefore it is not of any natural cause, but is the effect of such a cause

cause as is supernaturall and metaphysicall, and that is God.

Ad filium
Tatium.

But to leave the soule of man, and come to his body. *Mercurius Trismegistus* writeth of it in this sort: *Sivis opificem etiam per mortalia intueri, cogita ô fili, hominis in utero fabricam, & opificis exalta artificium, expende, & quisnam artifex pulchram hanc & divinam hominis imaginem condit, quisnam sit qui oculos circumscribat, nares & aures perforaverit, os aperuerit, nervos extenderit & colligaverit, venas in canales efforaverit, ossa induraverit, carni cutem circumdiderit, digitos & articulos distinxerit, pedibus basim dilataverit, splenem extenderit, poros cavaverit, hepar latum fecerit, pulmonem perforaverit, ventrem capacem fecerit, honorabilia palam figuraverit, turpia absconderit? vide quot artes in una materia quis hac omnia fecit? qua mater? quis pater? nisi solus immanifestus Deus? If thou (ô man) wilt see the invisible worke-man, doe but thinke upon man how hee is framed in the wombe: who made his eyes round, his eares and nostrils hollow,*

low, his mouth open? who stretched out his sinewes, hardened his bones, skinned his flesh, parted his fingers? who made the passage from his veynes? who widened the bottomes of his feet, dilated his spleene, who opened his pores and his lunges, dilated his liver, made his belly of such capacity, his honest parts to be open, and his secret parts to be hidden? who did all these things, but onely the invisible God?

A third reason to prove there is a God, is the generall consent, not only of the learned men of the world; but also of the world it selfe. And why should any few wicked men thinke themselves wiser then the world? The denyers of the Godhead have bene these men of name: *Diagoras, Theodorus, Cyrenæus, Enemarus, Tegeates, Callimachus, Podicus, Cæus, Plinius, Lucianus, Lucretius, Delsertus, Epicurus*: some of them denying that there was a God, others that hee tooke the care of governing and guiding the world, and besides these very few. But as for the famous and learned Philosophers
of

of the world, they confessed there was a God. *Empedocles* said: *Deus est cujus centrum est ubique, circumferentia autem nusquam*, God his center is every where, his circumference no where. *Socrates* called him *Magnū Judicem*, the great Judge, as *Tully* witnesseth: *Plato* acknowledged him in all his workes. *Aristotle* the greatest of all which indeed was equivalent to all the Philosophers; I may justly say, there is almost no lease in his works, but in it he inserteth the name of God (even as almost no page of the Bible, but in it is understood the name of Christ) who is called by him; *Prima causa, causa causarum, ens entium, primus motor, author omnium, lux aeterna, simplicissimus actus, conditor mundi, infinitus, immensus, ineffabilis Deus*, The first cause, the cause of causes, the essence of all things, of whom all things have their being, the first mover, the author of all things, the eternall light, most pure act, maker of the world, infinite, unmeasurable, unspeakeable God. *Aristotle* when he lived, was accused by *Hiero* the Priest, because, *Contra patrios*

Cicero in som. Scip. Physico. l. 7. c. 2. & 10.

Phys. l. 8. c. 6. de calo, li. 1. c. 9. l. 2. c. 3. Metaph. l. 11. c. 7.

Lactius de vita Ariston

patrios mores & ritus multitudine deorum unum solum & verum Deum agnovit, Contrary to the religion of his Country where many Gods were worshipped, he acknowledged but one onely true God. And when he dyed, the last words which he spake were these; *Ens entium miserere mei*, God have mercy upon me. The like was acknowledged by *Mercurius Trismegistus*. *Quid Deus? immutabile bonum. Mundus factus est propter hominem, & homo propter Deum*. What is God? an immutable goodnesse, the world was made for man, and man for God. *Ego fili, & humanitatis gratia, & erga Deum pietatis hac scribo*. I write this tract (my sonne) in regard of my love towards man, and my duty towards God. *Illud verò ex mente lucidum verbum filius Dei*, That same pure word which is borne of God is the Sonne of God. *Natura divina principium entium*, The Divine nature is the beginning of all things. *Deus & pater, & bonum eandem habent naturam: quid est Deus, pater, & bonum, quam omnium esse?* God the Father, and goodnesse, have the

De pietate & philosophia. Panander Sermo. fac.

cl. viii.

the same nature, what is God, the Father, and Goodnesse, but the very essence, and being of all things? Here is a manifest acknowledgment of the Trinity. To leave particular men, what answer the Atheists to the judgement of the world? the consent of Nations? Tully draweth his argument in this manner: *Deus esse non est dubitandum, quoniam eorum notitiam omnium animis ipsa impressit natura*, that there is a God, it is without question, because all nations doe acknowledge and confesse him by the instinct of nature. But in another place saith he: *Omnium consensus vox natura est*, the consent of all men is the voyce of nature it selfe. I have shewed how all Nations embrace some religion or other, have their Altars, their Priests, their Gods: as the Hebrews from Moses, so the Egyptians from Mercury, the Cretians from Minos, the Latines from Janus, the Romans from Numa, the Greekes from Orpheus and Cadmus, and all Nations from one or other. St. Augustin saith, concerning miracles: *Non nunc necessaria sunt, ut olim, miracula,*

*De natura
Deorum,
lib. 1.*

*Tuscul.
quest. 1. 1.*

*racula, tum facta erant necessario prae- Civitatis
quam crederet mundus, ad hoc ut cre- Dei, l. 22:
deret mundus, quisquis autem adhuc, ut cap. 8.
credat prodigia requirit, magnum est ip-
se prodigium, qui mundo credente, non
credit.* Now miracles are not so necessary as in times past they were, before they were necessary, that so the world might beleeve, but now he is a miracle his selfe that will not beleeve, because the world beleeveeth. But say I, as he is a wonder that will not beleeve that which the world beleeveeth: so he is a monster which will not confesse that which the world confesseth.

A fourth argument to prove there is a God, is the great multitude of miracles which have beene manifested to the world, even such things as are far above the strength of nature, and therefore needs must proceed from some higher and supernaturall cause, and who is that metaphysicall cause, but even *Natura naturans*, God himselfe? For example, slightly to passe over so many earthquakes which have overthrowne whole Cities, as *Entropius* sheweth, how the yeare after Saint Pauls death the City of Colos-

D sus

Vide Car-
ceum de
meteoris.

his was swallowed up for despising
Saint Pauls doctrine. They are not
unacquainted with the Historiogra-
phers which shew how by an earth-
quake the Island of *Sicily* was made
an Island being before one maine
continent with *Italy*, how *Europe*
and *Africa* were parted when *Spain*
was divided from *Barbary* which be-
fore were one Land? And that I may
speake that which mine eyes have
seene, *Vienna* the chiefe City of *An-*
stria is now more subject to earth-
quakes then other places in the
world besides, in so much that there
is scarce one house in the City which
hath not one rent or other in the
stone wall, which came onely by
earthquakes. And because that place
hath been more subject to earthquaks
then other places, one of the Bishops
of that Sea heretofore devised a cer-
taine prayer continually to be said in
the Churches of *Vienna* to this ef-
fect, that God would defend that
City from earthquakes. Let the
Atheist satisfie me by a naturall rea-
son concerning this point, else
let him confesse that there is a
superna-

Charion in
his Chroni-
cles,

supernaturall cause, which if they
doe, that is God. What can they say to
so many strange Eclipses, to so many
prodigious raines? as when it rayned
blood, flesh, stones, coles of fire,
of which they may read at large in *Plutarch*. in
Livy, *Plutarch*, and other authours? *vita Fabii.*
what say they to so many Comets ap- *Livius l. 4.*
pearing in the ayre, after which still *decad 3. &*
doe inue the death of so many Prin- *li. 3. dec. 1.*
ces, as namely the Comet which
appeared in the yeare 1506, after
which insued the death of *Philip*
King of *Spain*, sonne and heyre to
Maximilian the Emperour, *Philip*
Prince Elector of *Rhene*, *Albers*
Duke of *Bavaria*, Pope *July* the se-
cond, *John* King of *Suecia* and *Norue-*
gia, *Lewis* King of *France*, *Maxi-*
milian the Emperour, the Bishop of
Spire, the Archbishops of *Colen* and
Magdeburg, the Venetian warres,
the warres betweene the Turke and
the Persian, the King of *Denmarke*
Christian driven out of his Kingdome,
Hungary invaded, and *Rhodes* taken
by the Turke, *Lewis* King of *Hung-*
ry slayne, who can give a natura
l reason of this, and many other like

D 2

unto

unto this? But I will stand especially upon two things which have troubled the wise men of the world, let the Atheists yeeld naturall reasons how these things could be, else let them confesse there is a God which is above nature. First the Starre which appeared at the birth of our Saviour, being neither a fixed Starre, nor yet a Planet, for it was nothing like unto either of them, if we doe respect the motion of it, the place where, and the time when it appeared, and the use whereunto it served: For, it neither moved as the fixed starres from the East to the West, nor as the Planets from the West to the East, but from the East to the South: the like never heard of before nor since. When the Sunne shined it also shone, when the wise men came to *Palestina* it went before them, when they came to *Jerusalem* it vanished away, when they went to *Bethleem* it went before them againe, as if it were a creature indued with reason and understanding, it shewed the very house where the Child did lye, where as a naturall starre, by reason of the great distance

distance betweene heaven and earth, could not discover unto them the place and scituation of a great City, much lesse of a small house: when they went forward, it went forward, when they stood still, it stood still: And as Saint *Augustine* saith; *Quid erat illa stella nisi magnifica lingua cœli, quæ nec unquam antea inter sidera apparuit, nec postea demonstranda permansit? quid erat nisi magnifica lingua cœli, quæ gloriam Dei narraret, quæ inusitatum Virginis partum inusitato fulgore clamaret, cui non postea apparenti Evangelium toto Orbe succederet?* What starre was that which was never seene before nor since, but the wonderfull voyce of heaven which should declare the glory of God, and publish to the world, the unusuall Childbearing of a Virgin, by an unusuall brightnesse, which should never afterward appeare againe, but in steed of it should be the glorious Gospel of Jesus Christ? If you aske me what prooffe I have besides the Gospel that ever there appeared such a starre:

D 3

witness

Ignatius ad
Ephef. l. 2.
Saturnal.

witnesse *Ignatius* which saw our Saviour in the flesh, *Prudentius* the Poet, *Macrobius* a professed enemy to Christian religion, which testified the same. And it is not unworthy of observation, that not the *Maniches*, not *Celsus*, not *Porphyry*, not *Julian* in all their cavels against the story of the Gospell, did no way so much as in a word take exception against this story of the starre, that might elevate or extenuate the truth thereof. And therefore concerning this, I may say with *Ignatius*. *Hinc evanuit mundi sapientia, præstigia facta sunt nuga, magia risus, omnes ritus malitia aboliti, ignorantia caligo fugata, quum Deus & homo apparuit, & homo ut Deus operabatur.* In this the wisdom of the world was proved to be but folly, the wise in their wisdom it proved but a toy, their magick ridiculous, all their superstitious rites were abolished, the clouds of ignorance dispersed, when God appeared to the world as a man, and man as if he were God. And secondly, what naturall cause can they alledge of that great Eclipse of the

Ad Ephef.

Math. 26.

the Sunne, which contrary to nature lasted from the sixth houre to the ninth, and darkened the face of the whole earth? For first of all the Astrologers knew well that all Eclipses of the Sunne which have been from the beginning of the world, (that onely excepted) have been according to the rules of Arte and the nature of an Eclipse, which *Johannes de Sacrobusto* defineth in this manner: *Est interpositio Luna inter aspectum nostrum & Solare corpus.* *Libello de Sphæra.* An interposition of the Moone betweene the body of the Sunne and our sight, which, as he saith, cannot be, but *quum Luna fuerit in capite vel cauda Draconis, vel prope, vel infra merit as supradictas, & in conjunctione cum Sole.* When the Moone is in the head or tayle of the Dragon, or thereabouts, and in conjunction with the Sunne. And forasmuch therefore as the Eclipse of the Sunne which was at the time of the Passion of our Saviour Christ, was when it was plenilunium, a full Moone, not *conjunctio sive novilunium*, nor a conjunction of the Sunne with the Moone, or

new Moon he concludeth that it was no naturall Eclipse, but cleane contrary to the rules of Astronomy and the course of nature. Again, he sheweth that when the Sun is Eclipsed, all the earth is not darkened, but one Climate, because of the difference of the aspects in divers Climates, but this Eclipse darkened the whole earth, therefore it was supernaturall, and to the astonishment of the world, in so much that *Dionysius* the Areopagite at the very time of the Eclipse, beholding of it, cryed out on a sudden: *Aut Deus natura patitur, aut mundi machina dissolvitur.* Either the God of nature doth this day suffer, or the frame of the world shall be dissolved. Again, darknesse continued for the space of three houres, which could not be, if it had bin a naturall Eclipse, therefore it was supernaturall, and of it saith Saint *Chrysostome*:
Non poterat ferre creatura injuriam creatoris, unde Sol detraxit radios suos, ne videret impiorum facinora.
 The creature could not with patience endure the wrong done to the Creator, and therefore the Sunne with-

*Sermone de
passione*

withdrew his beames because he would not behold so wicked a fact, as that the Lord of glory should so ungraciously be put to death. But the Atheists will aske me, how I can make prooffe by any saving the Evangelist, that there was ever such an Eclipse? I answer, that forasmuch as at that time when the Eclipse was, darknesse was not onely in *Judea* but through all the whole world, and therefore at that time not onely *Dionysius* the Areopagite, but also the inhabitants of the whole earth could witnesse, as Saint *Origen* answered. But least they should thinke we are utterly voyd of the testimony of heathen writers: *Origen* disputing against *Celsus* the Epicure, an enemy to Christian faith, pouerth it unto him, not by the testimony of the Gospell, but of *Phlegon* a famous Chronicler, servant to *Adrian* the Emperour, as *Suidas* reciteth *Phlegon*'s words, *Phlegon* his selfe did give his owne judgement of this Eclipse, that it was prodigious. And *Tertullian* disputing with the Gentiles, pre- veth the same Eclipse out of their
 owne

*Contra Celsum
lib. 1. c. 2.*

*Vide de
Paganis
Suidam.*

*Apologia
adversus
gentes.*

owne Writers, saying: *Et cum mundi casum relatum in archivis vestris haberis.* Yee have the very same occurrent registred in your owne records.

A fift reason to prove there is a God, is the variety of punishments which have beene inflicted upon the Atheists from time to time which have denyed God: *Holophernes* which being so great a warriour, beheaded in the middle of his owne Campe by a silly woman, *Lucian* devoured with dogges, *Julsan* the Apostata strooken dead with a dart from heaven, *Arrius* who dyed with his belly breaking, and his bowels gushing out as he sate upon the privy, *Olympus* washing himselfe in a bath, and blaspheming the Trinity, while many men looked upon him, was consumed suddenly with three fiery darts, the points of all three meeting in one. Let the Atheists shew how these things could otherwise be done, but by the extraordinary hand of Almighty God, or else if they cannot, let them confesse the God which did these things.

Judith 11.
Theodo. hist.
Sabel. ene.
8. l. 2. c. 11.
l. 3. c. 23.
Fulgentius,
l. 7. 26.

A sixt reason to prove there is a God, is the confession of the devils themselves. For what one devill confesseth, is the confession of them all, for *Regnum divisum non potest stare*, the kingdome of Satan being divided within it selfe cannot stand. Neither will I for confirmation hereof alledge the authority of Saint *James* which saith, *They beleve and tremble*, of Saint *Luke* which writeth of the devils confession saying: *Christ I know*: and *Paul* I know: of Saint *Marke*, where the devill saith to our Saviour: *I know thee, that thou art even that holy one of God*, neither how *Moses* his rod devoured the Serpents which was made by the Sorcerers of *Egypt*, how they could not make lyce, because their power was restrained by an higher power, the finger of God, how *Dagon* fell downe before the Arke of God, and could not stand in the Chappell where it stood: because they shall not say I am partiall. But what answer can they make to the generall silence of all Oracles, that so many Oracles speaking before the time of our

Mat.
lac. 2.

Act. 19.
Mar. 1.
Exod. 7.
Exod. 8.
1 Sam.

Vide Cicero.
nem li. 2. de divinat.

nobis our Saviour Christ, all were by him
adversus put to silence? What answer can they
Gentil. l. 3. make to that famous story of the Ora-
Sueton. in cle of Apollo at Delphos, which when
Octav. c. 94 Augustus the Emperour offered sac-
c. 70. c. 29. rifice unto him, to know the reason
Niceph. of that unwonted silence unheard of
hist. l. 1. c. 60. in former times, gave this for the
27. Suidas. last answer, as being never to speake
 againe.

Me puer Hebraeus, deus Deus ipse
gubernans
Cedere sede iubet, tristēque redire
sub orbem.
Aris ergo dehinc tacitus abcedito
nostris.

An Hebrew Childe, his selfe a God,
 which other Gods doth quell,
 Bids me be silent, leave my seate, and
 get me downe to hell,

From this same place depart
 therefore:

This Oracle will speake no
 more.

Which answer being given, Augu-
 stus erected an Altar in the Capitol
 of

of Rome, with this inscription ingraven
 upon it: ARA PRIMOGENITI DEI.
 The Altar of the first begotten Sonne
 of God. Seeing therefore the devils
 have confessed God the Father, & his
 Son Christ, such men as will not con-
 fesse the same, are in that point worse
 then devils.

Last of all, it standeth with good
 reason that it should be the safest
 opinion for the Atheists to hold that
 there is a God. For if so be that there
 were no God, there could come no hurt
 unto them for thinking so, because
 all men besides themselves holding
 the same, there were none that would
 punish them for their opinion. But
 if so be that there be a God (as I have
 proved unto them that there is) surely
 one day he will torment them in hell
 fire for their contempt, because they
 would not beleeve in him, and con-
 fesse his name. Therefore I conclude
 with the Apostle: *Corde credimus ad ius-* Rom 10.
titiam: ore fit confessio ad salutem. Let
 the heart beleeve to righteousness, and
 the tongue confesse unto salvation.
 At the name of Jesus let every knee Phil. 2.
 bow, both of things in heaven, and
 things

things in earth, and thing; under the earth, and let every tongue confesse, that Jesus Christ is the Lord, unto the glory of God the Father. Amen.

CHAPTER V.

What God is.

In Marcum
hem. 14.

Saint Chrysostome saith: *Ego omne quod intelligo, sine Christo, & Spiritu sancto, & Patre, nolo intelligere, nisi enim intellexero in Trinitate qua me servabit, mihi dulce esse non potest quod intelligo.* I can understand no other God, when I heare the name of God mentioned, but the Father, the Sonne, and the holy-Ghost. For unlesse I understand it to be meant by the holy and undivided Trinity, whereby I am saved, my understanding shall content me nothing. So then, according to Saint Augustine, God is a divine nature, consisting of three persons, the Father, the Sonne, the holy-Ghost, God, the Lord, the Comforter; He which begetteth, which is begotten, he which

Meditat.
cap. 31.

re-

regenerateth and new begetteth, Of one all things, in one all things By one all things, From whence, By whom, and in whom are all things, Life which liveth, Life of him which liveth, the quickner of all things which are living, One of himselfe, One of another, One of them both. The principles of humane arts and liberal sciences are by themselves *autapista* not to be proved by the same arts. An Arithmetician cannot prove by Arithmetick that *Omnis numerus est par aut impar*, every number is even or odde. The Musician cannot prove by his owne Art that two crotchets makes a quaver, because these be principles of Arithmetick and Musicke. All principles, as Aristotle teacheth in his Demonstrations, if they be demonstrated, must be demonstrated by the Metaphysicks which are of an higher nature, but that the principles of the Metaphysicks cannot be demonstrated because there is no higher science. But for as much as Divinity is the highest, it is enough for us to beleieve the principles thereof without farther

the r

ther searching, and happy is the man which seeth not the reason how they should be so, and yet beleeveth that they are so. No man hath seene God at any time, because he is invisible.

Iohn 3.

Tully saith: Vt oculus, ita anima, reliqua videns seipsum non videt. The eye seeth not himselfe, and the soule understandeth other things better then it selfe. And that this

Tuscul. quest. l. I.

saying, *Nosce teipsum*, know thy selfe, is meant in regard of the soule of man, because it is so hard to conceive what it is. But if so be that an eye cannot see it selfe, no marvell though it have not seene God, if a man cannot fully understand himselfe, how should he so perfectly conceive and define what God is, which is so infinitely above himselfe? That which is finite

Rom. 9.

Exod 33.

him which is infinite, the creature the Creator, the pipkin the pipkin Maker, he which is made of vile clay him that hath made all things of nothing? But as *Moses* when he was a mortall and sinfull man, was not able to behold the glory of God, and therefore saw but his backe parts only as he passed by: So let us which have but shallow

braines

brains so far demonstrate faith by reason, as faith may be discerned by reason.

The Philosophers, as Saint *Augustine* Magister *sentent. l. 12* *dist. 3.* saith, seeking after the nature of God, found that he could not be a bo-

dy, and therefore concluded that he was farre more excellent then all bodies, and therefore a Spirit, that he could not be subject to change, and therefore that he was above all bodies and soules which are subject to alteration: that all mutable things have their beginning from that which is without all shadow of change or mutability, and that he which is not thus subject is simply of himselfe depending of nothing, but all other things have their dependance on him.

Again, they considered that all substances are other bodies or spirits, and that a spirit is more excellent then a body, but that to be most excellent which hath made both the body and the spirit. They considered likewise, that the shape of the body is discerned by the outward senses, and the spirit is perceived by the understanding, but that which is onely understood is better then

Rom. 1.

then that which is scene, and that there was something more excellent then both these, and by so many wayes God is knowne. Therefore, for as much as God is one simple essence, not compounded of any parts, nor consisting of any accidents, and yet subsisting: and the Apostle speaketh of him in the plurall number, saying: the invisible things of him are scene by the creation of the world: because the truth of God is knowne and perceived by many meanes, through the things which he hath made: by the continuance of his creatures is understood his eternity, by the greatnesse of them his omnipotency, by the excellent order where-by he hath disposed them, his wisdom, by his government and preservation of them in that comely and decent order, his goodnesse, and all these things doe belong to the unity of his substance.

Therefore not to speake of the authority of the holy Bible, whereat the Baptisme of our Saviour, the blessed Trinity did sensibly appeare, the Father in a voyce, the Sonne in
a man

a man, the holy-Ghost in a Dove, Mat. 3. how in the beginning the Father made, the Sonne spake, and the holy-Ghost mooved upon the waters, *Bara elohim creavit, dit, seu Deus* Gen. 1. *Trinus*, a verbe of the singular number is joyned to a nominative case of the plurall to shew that these three are one, how when three Angels came to *Abraham* his house, he prostrated himselfe to them as unto God, which could not be without the crime of idolatry, unless they had beene God: how sometimes he spake to them in the plurall number as unto three persons, and sometimes in the singular as unto one God; how the Angels cry in heaven: Holy, holy, holy, Lord God of Sabboth, three times holy and once Lord, to shew that there were three persons and one God. But if I come onely to shew the backe parts of God, so farre as by earthly comparisons he may be made manifest unto sinfull man: the Atheist doth aske how it can stand with sense and reason that three should be one, and one should be three?

First

First let the Atheist take example by *Olimpius the Arrian*, which washing himselfe in the Bath contemptuously asked how this might be? but was suddenly destroyed by three fiery darts sent from heaven, and the points of these three joyning all in one, to others teach by his example, how it is necessary to beleve, but no way safe to make a doubt of the principles of Divinity, and to call into question such deep mysteries of our faith, and yet to shew that three might be one, and one three.

Sabellius
Anead. 8. l.
6. 11.

Secondly, the number of three are one number, and yet three unities in Arithmetick, a triangle is three angles and one figure in Geometry, three gimbales compacted together are one ring, and yet three, as they be dis-joyned, and concerning these things no doubt is made. So you see by familiar examples how one may be three, and these three notwithstanding one.

Thirdly, in the Sunne which shineth in the firmament, there are the body of the Sunne, the brightnesse which proceedeth from the

the body, and the heate which proceedeth from them both. So in the Trinity, there is the Father from whom all things are, the Sonne which is the brightnesse of his Fathers glory, and ingraven forme of his person, and the holy-Ghost, which is the heate and love of them both.

Fourthly, in the fire there are light, flame, and heate, the fire cannot be divided, neither can the Trinity.

Peter Lomb.
dist. 3.

Fifthly, there are three powers and faculties of the soule of man, the Memory, the Understanding, and Will, these three are severall faculties, yet the soule is one. All these three doe comprehend one another. For man remembereth that he hath Memory, Will and Understanding. The Understanding likewise comprehendeth all three, for man understandeth that he hath Understanding, Will and Memory. The Will comprehendeth all three, for man is willing that he shall will, and understand, and remember. So the Father comprehendeth himselfe, the Sonne and the holy-Ghost, the Son comprehendeth himselfe, the Father and the holy-Ghost, the holy-Ghost

Aug. de Tri-
nitate, li. 4.

Ghost comprehendeth himselfe, the Father and the Sonne.

Sixtly, that which understandeth, and that which is understood, are all one, when the mind reflected upon it selfe, understandeth it selfe. So, God the Father from everlasting understanding himselfe begat his Sonne coeternall with himselfe: as a unity is not of any other, but of it selfe, and yet begetteth a unity of it selfe: so God the Father which is of none, yet understanding of himselfe, *alterum se, non aliud generat*, begetteth of himselfe another, not in nature, but in person from himselfe, which yet is all one with himselfe. Again, that which understandeth and is understood is all one with that which is beloved; when the understanding doth love it selfe, and then it is one and the selfe same thing which loveth, and is beloved, and there is the holy-Ghost, all one with the Father and the Sonne. And so as it were in the glasse of nature, is represented a lively image of that essentiall love and understanding by which the Father, the Sonne, and the holy-Ghost doe

doe love and understand each other from all eternity.

Last of all, in every thing which is made and framed by the art of man, there be necessarily three things, and yet these three make one, matter, shape, and order: by the matter is represented the Father, by the shape the Sonne, which is the Image of his Father, by the order the holy-Ghost, which ordereth and disposeth all things.

I conclude with Saint *Augustin*:
Te Patrem ingenitum, te Filium unigenitum, te Spiritum paracletum ab utrisque procedentem, colimus & veneramur, We praise and worship thee ô God the Father unbegotten, the Sonne onely begotten, the holy Spirit the comforter proceeding from them both.

CHAP.

CHAPTER VI.

That there is but one God.

Psal. 50.

DAuid saith, that the God of Gods even the Lord hath spoken, and called the earth even from the rising of the Sunne to the going downe thereof. In which words notwithstanding, he doth not intimate that there be many Gods, but one, for he called the other Gods so, by a figure called *Ironia*, or *Sarcasmus*, as God did by Adam when he said: Behold Adam is like one of us, when he meant nothing lesse. Such Gods are but creatures as I have shewed, and by nature they are not Gods. Such Gods were the Idols of the nations, of which Saint Paul saith: they turned the truth of God into a lye, and worshipped the creature for the Creatour. Such Gods were *Dagon*, *Remphan*, *Ashtaroth*, the Gods of the *Philistims*, *Moabites*, *Sidonians*. But even as Aarons rod devoured the Serpents of the force-
 rers, so the God of the *Philistines* *Dagon* fell

Gen. 3.

Ephes. 2.
Rom. 1.

Exod. 7.

fell downe before the Arke of the 1 Sam. 5. Covenant where the true God was present, to shew that such Gods were but counterfeite Gods, and vaine like to them which put their trust in them. Of such Gods saith Saint Augustin: *Nec ideo Troia periit quia Minervam perdidit, quid enim ipsa prius Minerva perdidit, ut periret? an forte, custodes suos? hoc sane verum est, quippe illis cæsis potuit auferri, neque homines a simulachro, ac simulachrum ab hominibus servabatur. Quo modo ergo celebratur ut patriam custodiret & cives, quæ suos non potuit custodire custodes?* Troy was not therefore overthrowne, because it lost the Idoll of the Goddess *Minerva*, but tell I pray you what the Idoll did lose, first, that it selfe should be also lost? you will say she lost her keepers, and ye say the truth, for when the keepers of her Temple were slaine, it was no mastery to steale the Goddess away, for it was not the idoll that kept the man, but the man did keep the Idoll. How absurd a thing therefore was it to worship such a Goddess as a defender and keeper of the
 E City,

De civitate
Dei, li. 6. 2.

City, which was not able to keepe herselfe, nor the keepers of her Chap-pell? whereas *Virgil* saith: *Vidēsque*
Aenead. l. 2. *Deos parūūque nepotem, suosque tibi*
commendat Troia penates: Si autem
Virgilius tales Deos, & victos dicit,
& ut vel victi quoquo modo evaderent
homini commendatos, quā dementia est
existimare his tutoribus Romam supē-
rer fuisse commissam, & nisi eos amis-
set, non potuisse vastari? Imo, Deos
victos tanquam defensores colere, quid
aliud est quam non numina bona, sed
daemonia mala? Non Roma periisset si
illi periissent, sed illi multo antea
periissent, nisi eos Roma servasset.
Hector in Virgil saith: his God was
 conquered, and he commendeth them
 to the tuition of *Aeneas*. But what
 madnesse was it to imagin that *Rome*
 was wisely committed to the prote-
 rection of such Gods as were con-
 quered, and had need their selves of
 mans protection, and that *Rome*
 could not be sacked so long as those
 Gods were in safety? Nay, to
 worship conquered Gods as pa-
 trons of the City, is not to serve
 blessed Gods, but damned devils.

Rome

Rome had not beene sacked ever the
 sooner because they were taken, but
 they had beene taken sooner, had
 they not beene kept by the City.
 The Kingdome of the Jewes, saith
 Saint *Augustin*, was founded by
 one God, and not by a multitude of
 Gods, and was maintained by that
 one God so long as they served him.
 That one God multiplyed the people
 in *Egypt*, but neither did their wo-
 men use the helpe of *Lucina* in their
 child-birth, neither did the man use
 the helpe of *Neptune* when they pas-
 sed over the red Sea, neither of the
Nymphes when they dranke water
 out of the Rocke, neither of *Mars*
 when they conquered *Amalec*, but
 they obtained more at the hands
 of their owne God, then ever
 did the Romans at the hands of
 their multitude of Gods whom they
 served.

Lactantius proposeth this que-
 stion, whether the world is go-
 verned by one God or many? Not to
 stand upon his authority because he
 was a Christian, but to weigh his
 reasons, because I dispute against

E 2

Heathens

Heathens and infidels, which as I shewed in the first Chapter, are also comprehended under the name of Atheists, although they doe not deny God, because they serve, as the Apostle saith, the things which by nature are not Gods. What need saith *Lactantius*, hath the world of many Gods? Unless they suppose that one of himselfe is not sufficient to undergoe so great a burden? which needs must be granted, if every God of himselfe be not able without the assistance and help of another. If any of them of himselfe be not Omnipotent, then he is not a God, if he be Omnipotent then he needeth not any partner. If God of himselfe be Omnipotent, there can be but one, for if the Divine power be divided among many Gods, then no one can be Al-sufficient of himselfe, but by how many more they are in number, by so much the weaker they must be in power. He concludeth:

Quid quod summa illa & Divina potestas, ne semel quidem dividi potest, quicquid enim capit divisionem, & interitum necesse est, si autem interitum,

procul

procul est a Deo. The Divine power which belongeth unto God cannot be imparted unto many, for whatsoever is capable of division is also subject to corruption, then the which thing, nothing can be more repugnant to the nature of God. Therefore there is but one God. I say therefore with the Apostle: Now to the King everlasting, immortall, invisible, unto God onely wise, be honour and glory for ever and ever. Amen. 1 Tim. 1.

CHAPTER VII.

That the Bookes of the Bible are the Word of God.

I Made mention before, of the Booke of nature, which might worthily be called Gods booke, because as I said, it was a letter or Epistle wherein God did make himselfe knowne unto mankind, and did instruct us so farre, as to know and confesse that there was a God. But because that knowledge was but bare &

E 3 naked

naked and no way sufficient to bring us to salvation, onely it served to make us searck and inquire farther, that by inquiring farther we might be saved: there is another booke which is more especially called Gods booke, I meane his holy Bible, wherein we are taught not onely to know God in his visible creatures, but also, in his Sonne Jesus Christ whereby we are saved. And it stood very much with his Divine wisdom so providing for every thing as the severall nature and quality of each creature doth require, to write such a booke for mans instruction in his feare and true worship, because man consisteth of a body as well as of a soule, and conceiveth visible things easier then such things as are onely spirituall and are not seene, and by such things as are subject to his outward senses, man is brought to understand. It pleased him therefore of his great mercy to instruct us by these visible Characters, and written Letters which daily we doe read. And as Saint *Augustin* saith: *De illa*

In Psa: 90. Civitate unde peregrinamur, ha litera nobis

nobis venerunt, ipsa sunt Scripturae quae nos hortantur ut bene vivamus. These letters sent unto us from that City the heavenly *Jerusalem* from whence yet we doe wander, and they are the Scriptures which doe exhort us to live well. And I cannot deny, but the writers themselves of these holy bookes, were so immediately instructed from God himselfe which is the fountaine of all heavenly wisdom, that they needed no writings. But yet with us it is otherwise, they are the foundation, we are but the walls which are builded upon that foundation, we (saith the Apostle) are builded upon the foundation of the Prophets and the Apostles. Because by their writings we are edified, but they by whose meanes we are edified and builded, doe leane their selves immediatly upon the chiefe corner stone which is Jesus Christ. There are great oddes betweene the high mountaines and the little hillockes, and low valleyes, they are lightened immediatly upon the first rising of the Sunne, but light and heat cometh by degrees from them

Ephes. 2.

to the lower parts. As also God foresaw in his wisdom, and we know by experience of the former ages from the beginning of the world unto *Moses*, when there was no written word, that there could not be *Veritatis & doctrina puritatis salva custodia sine scripto*, soundnesse of doctrine could not be preserved, but by committing of it to writing. And therefore it pleased God that these Volumes of the Bible should be written. And that these are the holy Scriptures given by inspiration of God, profitable to teach, to convince, to correct, and instruct, that the man of God may be absolute to all good works: That the man of God which writ them, spake inspired by the holy-ghost, that they were written for the salvation of mens soules, and not for the maintenance of civill government, I prove by these arguments following.

The first is the truth of all the prophecies which have failed in nothing, which spake of things long before they came to passe, so certainly as if they had beene already fulfilled. And that

I may

I may make due prooffe thereof, *certissimus & fidelissimus vaticiniorum interpretres est eventus*: the surest and faith-fullest interpreter of prophecies is the event of things: Now we see their predictions are already come to passe, we are eye witnesses that they are true, which truth argueth that they were written by the finger of God which is the holy-ghost, which only could not erre in writing, and not by man, for as much as all men are lyers, *humanum est errare*, it is the nature and property of a man to erre, in so much that if he be without errour he is not a man. And therefore it is impossible but in so many predictions foretold so many yeares before the time and so contrary to humane reason, but they should have beene deceived if men had bin the authors of these books. I will instance for brevity sake in some one or two especiall things which may best serve for this purpose. The Scriptures foretold long before the time that the world should be converted to Christian Religion, all nations should beleeve and submit themselves to the

E;

obedience

1 Tim. 3.

2 Pet. 1.

Rom. 3.

Psal. 2.

obedience of the Faith, a thing in mans judgement not to be expected. For the Prophet said concerning the Kingdome of Christ, I meane his Kingdome of the Gospell or of Grace. The Heathen raged, and the peoples murmured against the Lord and his Christ, but in vaine, the Kings of the earth stood up and banded themselves, and the Princes assembled themselves together. But he that sitteth in heaven shall laugh them to scorne, the Lord shall have them in derision. Even I have set my King upon *Sion* mine holy mountaine, I will declare the decree: that is, the Lord hath said to me, thou art my Sonne, this day have I begotten thee, aske of me, and I shall give thee the Heathen for thine inheritance, and the ends of the earth for thy possession. There could not be a more unlikely thing foretold, and yet it was fulfilled long since, no Atheist can deny it. *Terrillian* to this purpose saith: who was able to governe the world, but onely Christ, of whom it was foretold that his Kingdome should be extended over the

*Adversus
Iudeos c. 7.
8.*

the whole world? the Kingdom of *Salomon* saith he, was confined within the Land of *Judea* from *Dan* to *Beer-sheba*, and his territories did reach no farther. *Darius* reigned over the *Babylonians* and *Persians*, but no farther, *Pharaoh* over the *Egyptians*, and there his dominion ceased. *Nabuchodonozor* was a great Monarch, yet he reigned not over the whole world, but onely from *India* unto *Ethiopia*: the like may be said of of the *Greeks* and the *Romans*, which were called the Lords of the world, and yet the whole world was not knowne unto them, much lesse subdued by them. But as for the Kingdome of Christ, it hath extended it selfe farre and wide, the Gospell *Acts 2.* hath beene preached in all places, and received of all Nations, of the *Parthians*, *Modes*, *Elamites*, the inhabitants of *Mesopotamia*, *Armenia*, *Phrygia*, *Cappadocia*, *Egypt*, *Pamphilia*, *Asia*, *Africa*, and the uttermost *Indies*. Of this assertion there be so many recordes, that it cannot be denied. As for some few things which are foretold in the

the Scriptures and not yet fulfilled, as namely, the conversion of the Jewes, and the destruction of Antichrist, the time is not yet come to passe that they should be fulfilled, for all things must be performed in that due time which God in secret wisdom hath appointed. There are other things also foretold which must goe immediately before the end of the world, which are not yet performed, because as you see, the end is not yet. But it is a sufficient argument to induce Infidels to beleieve that all these things shall come to passe, because they see all other things already performed in their time and order. For as he that sometimes lyeth shall not be beleieved though he tell the truth, so he which alwayes hath told the truth, cannot without impiety be suspected of falsehood, God cannot deceive or be deceived. And which is not to be omitted: Saint Peter did prophecy that at the latter end there should be such Atheists, which should deny these things, and the Prophecy is now verified, otherwise this my labour might

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ADVENTIST

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might have beene spared, their impiety maketh it good which the Prophet hath foretold.

Again, there is in *Daniel* an-^{Dan. 9.}cient Prophecy concerning the death of our Saviour Christ, even the very time and computation of yeares is defined when he should be put to death. Seventy weekes, (saith he) are determined upon thy people, and upon the holy City, to finish the wickednesse, and seale up the sinnes, and reconcile the iniquity, and bring in everlasting righteousness, and to anoint the most Holy. From the going forth of the commandement to bring againe the people, and build *Jerusalem*, to *Messias* the Prince shall be 69 weekes, and after he shall be slaine, but so, that for one weeke he shall teach, but in the middle of the weeke he shall cause the Sacrifice and oblation to cease. But these weekes are *annus hebdomada*, every weeke is seaven yeares, and so reckoning weekes consisting of yeares, and not onely of dayes, as for every day in the week should be reckoned

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ned

John 2.

ned a yeare, 70 of *Daniels* weekes make 490 yeares. But the Temple which was the first and chiefest thing reedified in *Jerusalem* began in the 2 yeare of *Cyrus*, the builders were hindred 42 yeares, as it appeareth out of the Gospell, and in the 46 yeare it was finished, because the last 4 yeares they had quietnesse. *Longimannus* in the second yeare of his raigne giving forth a new Edict, that they should build without molestation, and no man under paine of death should hinder the workemen, as in times past they had done. From the second yeare therefore of *Longimannus* the Emperour, to *Alexander* the great, were 145 yeares, from *Alexander* to the nativity of our Saviour 310, from his birth to his Baptisme 30, these being put together, make yeares 485 so the 69 weekes make 482 yeares. but at his Baptisme the whole 482 yeares that is 69, were fully compleate and ended. In the next weeke or 7 yeares, our Saviour taught the people, and in the middle thereof, that is in the fourth yeare he was put to death.

bon

What

What Jew or Atheist can except the truth of this Prophecie?

A second prooffe that the bookes of the Bible are the word of God, is the generall consent and agreement of so many writers, which writ at divers times, in divers places remote one from an other, in divers languages, and upon divers occasions, all writing of one and the same subject, all agreeing in Doctrine, none contradicting other, that they might not so fitly be termed divers writers, as divers pennees of the same writers. The books of *Moses* were written in the wilderness, of *Joshuah*, Judges, and the Kings in the Land of Promise: of *Daniel* in *Babylon*: the works of *Saint Paul* some at *Rome*, some in other places, as *Athens*, *Ephesus*, *Laodicea*, *Nicopolis*: *Saint Johns* Revelation in *Pathmos*, the booke of *Job* no man knoweth by whom, when, nor where. The Bookes of *Moses* about 2554 yeares after the creation of the world; the Psalmes, some of them 605 yeares after *Moses*, the Bookes of *Ezra* after the returne

turne from captivity about 605
 yeares after *David* by whom many
 of the *Psalmes* were made. Betweene
David and the captivity, *Esay* and
Osee under King *Joathan*, *Achaz*,
 and *Ezechias*: *Jeremy* under *Josias*,
Joachims, and *Zedechias*, *Ezechiel*,
Abacuc, and *Daniel* in captivity,
 and the whole new Testament long
 after the old, yet all agree as the di-
 vers thunders which have one voyce,
 foure beasts which sing one song,
 Apoc. 4. *Vox tamen una manet, qualem decet*
 De side l. 4. *esse sororum.* *Damascen* compareth
 them to a Garden bedecked with
 variety of hearbes of excellent ver-
 tue, which are to be gathered one
 by one, and yet to make one Gar-
 land: or divers precious stones in
 one brest-plate of *Aaron* the Priest:
 and as *Cyrellus* speaketh, The Kings
 Daughter hath a Coate of divers
 colours, yet one garment. *Colligitis*
 Psal. 45. *flores ad spirituales rexendas coronas,*
sed ex omni flore Spiritus sancti spirat
fragrantia. Whereas if man had writ-
 ten, not being guided by the holy-
 Ghost; they would have differed as
 much one from the other, as a Mul-
 berry

berry Tree doth from a Mirtle, as
John the Baptist did from *Jeremy*, *Dan. 13.*
 and *Christ* from *John* the Baptist, *Mat. 16.*
 as the Judges of *Susanna*, or the
 witnesses which made report of our
 Saviour *Christ*.

A third prooffe is the stile, and man-
 ner of writing, the old Testament
 being written in Hebrew, because it
 was written to the Jewes; The new
 in Greeke, because it was written
 to the Gentiles, to whom that lan-
 guage was most familiar, and best
 understood, although they were not
 Grecians that did write it. And yet
 the tongues in which the old and new
 Testament were written, so differing
 one from the other: the same idio-
 tisme and propriety of speech in both
 Testaments used, continuall Hebra-
 ismes as well in the new as in the old,
 do shew that they were written by one
 & the selfe-same Spirit, that still God
 might speake like unto himselfe.
 The languages also being more
 fit for the word of God to be writ-
 ten in then other tongues, as more
 significant, more copious, and in-
 deed, no other language being capa-
 ble

ble enough of that sacred Story, as
Benedictus Arias Montanus very
learnedly hath observed. For, first,
saith he, *Eorum, qui transferunt du-
plex est consilium; alii enim student per-
spicuitati, alii proprietati, quorum
utrumque una opera præstari non potest,
quum tamen utrumque sit in archetypo
eodem opere à Spiritu sancto demanda-
tum suggestum, neutrum ullo modo
pretermissum.* These, saith he, which
translate the Bible, some of them en-
deavour to be perspicuous, others to
keep the propriety of the tongue,
but neither can performe both, that
is, to observe the propriety of the
tongue, and yet be perspicuous;
whereas the holy-Ghost in the origi-
nall hath observed both. Secondly,
*Ea themata quæ carent punctis variè
legi possunt secundum varias Gram-
maticæ regulas, quæ autem punctis
distincta sunt, varias admittunt
significationes, quæ tamen Spiritus
Dei ex sua sapientia nobis ambigua
tradidit, ut omnia quæ varietas illa
complectitur, intimis sensibus repona-
mus. Eadem autem vox quæ in arche-
typo, ambigua est, non potest alia lingua
reddi*

*reddi ambigua, si verò ambigua red-
di non possit ut est in archetypo, sit ut
illa sententia non reddatur integra, sed
manca, quam Spiritus sanctus de in-
dustria ambiguum tradidit, ut in
utramq; partem interpretemur.* Those
Hebrew rootes which are without
pricks, may be read and construed
divers wayes according to the Gram-
maticall rules; they which are di-
stinguished with prickles, are also am-
biguous, which notwithstanding the
holy-Ghost did upon set purpose de-
liver thus ambiguous unto us, of his
infinite wisdom, that we might
understand and consider them divers
wayes. But the word which is thus
ambiguous in the Hebrew or Greeke,
cannot be fitted by a word in Latine,
or any other language which shall
be answerable to it in ambiguity,
and because it cannot be ambi-
guous in the Interpreter, as well as
in the Originall, it is delivered unto
us maymed and as it were defective,
which the holy-Ghost would have to
be more full & perfect, containing this
variety offenses, by reason of the am-
biguity. And therefore all tongues
saving

Gen. 49.
28.

saving the Greeke and Hebrew, in comparison of them, are unworthy of that great majesty of the holy-ghost. For example, the word *Barac* in the Hebrew tongue signifieth both to blesse and to curse, the word is used in the Story of *Jacob* which called his children before him as he lay in his death-bed, and prophcyed to them, in which Prophecy some he blessed, and some he cursed. Now the translation hath: *Benedixit*, he blessed: thus their Father spake unto them, every one of them blessed he with a severall blessing. *Jeroms* translation hath it in this manner: *Hæc loquutus est eis pater sum, benedixitque singulis benedictionibus propriis*. Now it cannot be a perfect translation, when it is thus translated: he blessed them all. For he cursed some. Neither yet had it beene well translated in this manner: He cursed them all. For he blessed some. Because therefore there is no word answerable to *Barac* which signifieth both to blesse and to curse, no tongue is so capable of this Story as the Hebrew. As for *Reuben*, when

when he said unto him: Thou wast light as water, thou shalt not be excellent because thou wentest up to thy Fathers bed, then didst thou defile my bed, thy dignity is gone; It was no blessing. And when he said unto *Siméon* and *Levi*, Brethren in evill, the instruments of cruelty are in their habitations, into their secret let not my soule come, my glory be not thou joyned with their assembly, for in their wrath they slew a man, and in their selfe-will they digged downe a wall, cursed be their wrath, for it was fierce, and their rage, for it was cruell, I will divide them in *Jacob* and scatter them in *Israel*: These words were not such words as might import any blessing. Therefore saith he; *Ideo visum est Deo Scripturas hac potissimum lingua exaratas voluisse, qui simplici sua immensa que sapientia omnia invenit, ut multa etiam consilii sui mysteria unica voce declararet*. It pleased God, which by his single and infinite wisdom found out and devised all things, to deliver the Scriptures in this tongue above others, that so in one simple

simple word he might declare many mysteries unto us. The Greeke tongue goeth before the Latin, because it is more copious and significant. For example: this word *anabaptista* is by some translated, incredulity, by others disobedience, and it signifies both. But the Translator could find no Latin word which may include both disobedience and incredulity. But as for the Hebrew, it goeth farre beyond it, *Majestate, pondere, numero, significatione*, in majesty, weight, number, signification, witnesseth the Sonne of Syrach in the very Prologue before his booke.

Likewise, besides the two tongues Hebrew and Greeke, wherein the Bible is written, and the Idiotisme or propriety of the Hebrew onely in both, to shew that the same Spirit writ both, that God, whether he spake Hebrew or Greeke unto us, still he might speake after one manner, and so be like none but himselfe: the very simplicity of the stile not favouring of humane eloquence, and the very discretion which is used in every booke concerning the

the stile, still applied to the capacity of them who especially & above others were written unto, doe argue that men could not be the authors of these bookes. If we doe examine the words, the sentences, the Arguments, the matter, forme: we shall find many times that there is difficulty in the words, gravity in the sentences, acutenesse in the arguments, rare invention and great choice in the matter, a Scholler-like method observed in the forme of writing, Tropes, Grammar figures, exornations of Rhetoricke, all things proved according to the rules of Logicke, and yet notwithstanding all these, a vulgar and familiar kind of speech is used. For God himselfe, the Angels, the Prophets speaking unto men, doe accommodate themselves to our capacity, to the understanding of Plow-men, of Shepherds, of women, of children, that the conversion of the world may not bee ascribed unto mans wisdom, or humane eloquence, or any other thing that is in man. The holy Ghost doth not write like *Demosthenes*, that

1 Cor. 2.

that it may be said: where is the Scrib,
the subtill disputer? &c. he hath made
their wisdom foolishnesse. But Saint
Peter was able to perswade more with
one Sermon, then all the nations of
the world with their Orations, more
in an houre then they in their life,
more by his simple kind of stile,
then they by all their eloquence.

*Aug. in Ioan.
Chrysost. ho.
4. in Esaie
verba, vidi
dominum
stantem su-
per thronum.*

*Magnus Cyprianus Orator, sed maior
Petrus Piscator. Ille misit sagenam in
mare, & piscatus est orbem. Non per
oratore[m] Deus lucratus est piscatore[m],
sed per piscatore[m] oratore[m],* saith a lear-
ned Father. S. Cyprian was a great O-
rator, but S. Peter a greater Fisher. He
cast his net into the Sea & caught the
world, God did not convert the Fi-
sher-man by the Orator, but he con-
verted the Orator by the Fisher.
Saint Paul when he writ to the Ro-
manes, writ learnedly and profound-
ly, because he writ to men that bore
high minds, and did expect learning
at his hands, he writ to the Co-
rinthians after another manner,
as unto men not of so great ca-
pacity: when he writ to the Ga-
lathians he altered his stile, unto the

the Hebrewes which had a prejudiced
of his person, in such sort that they
might not suspect the Epistle to come
from him. Saint John writing to a
Lady, writ in a lowly manner, and
in such sort as he might besit a wo-
man. There is the discretion and wis-
dome of the holy-ghost, which in
men is never seene.

The fourth prooffe that the Bible is
the word of God, is even God his selfe,
which never would suffer that book to
be prophaned. For *Ptolomy* marvelling
why no Poets nor Historiographers
writ concerning these mysteries of
faith, answer was made unto him by
Demetrius Phaerius, that it was the
holy Scripture, and therefore that all
profane writers which went about
to write of the same, were presently
langued of God from heaven, & so cau-
sed to desist & relinquish their work
which they took in hand: that *Theo-
pompus* because he went about to illu-
strate some part of the Scripture in the
Greek, was so troubled in his mind,
that he could proceed no farther. And
that *Theodorus* a maker of Tragedies,
because he endeavoured to insert some
part

*Iosephus ex
Aristo. an-
tiq. l. 12. c. 2.
Euseb. l. 8.
Peup. euen.
cap. 1.*

Acts 13.

part of the Scriptures into his Tragedy, was presently stricken blind, like *Elymas* the Sorcerer, of whom we read in the story of the Gospell.

John 3.

Fiftly, the argument followeth well which *Nicodemus* useth to confirme the doctrine of our Saviour Christ. Master saith he, I know thou art a teacher come from God, for no man can doe these things which thou dost unlesse God were with him. And therefore our Saviour saith in another place: *Operibus credite* Beleeve the workes. And therefore against *Alexander* the great, and *Domitian* the Tyrant, which would have been accounted Gods, Saint *Ambrose* useth this argument: Doe these and these things, and then I will confesse that ye are Gods. When *Canutus* the King of Danes had conquered *England*, and sitting in his chaire by the Sea side, had boasted the like of himselfe that he was a God: It was said unto him, Sit in this place one houre longer, and I will confesse you are a God; but if you cannot sit untill the full tide, and command the waters that they shall not carry you

you away, you are no God. But the Scriptures have beene confirmed to be the word of God, by such miracles as no power of man or Devill could effect. The birth of our Saviour Christ was confirmed by the appearing of a Starre which troubled all the Starre-gazers of the world, *Mat. 2.* The Resurrection of our Saviour by an Eclipse which troubled the great Astrologians of the world, the healing of a blind man with clay made of dust and spittle, troubled *Galen* *Mat. 26.* the great Physicion of the world. But as our Saviour confirmed his doctrine by miracles, as *Moses* confirmed his Ambassage to come from God by making Serpents: So the Apostles confirmed their Sermons which they Preached, and doctrine which they left behind them in writing, to be the word of God, by casting out Devils, raising up the dead, healing diseases, &c.

John 9.

Exod. 4.

Sixtly, the antiquity of the Bible prooveth it selfe to be Gods word, for as God is *Antiquus* *Dan. 7.* *dierum*, the antient of dayes, because he was before all other, so the

books of *Moses* are more ancient then all other books. *Josephus* maketh mention of certaine Pillars, in which some things were written by the Sons of *Seth* before the Flood, whereof one (he saith) remained to be seen in

Antiq. lib.
Vide Poli-
dorum.
Virgil de in-
vent.

Syria in his owne time. But, be it so, these letters were but Hieroglyphicall, like to the letters of the Egyptians, not Abcdary letters, but shapes and Images of beasts, not written in books, but ingrave in stone. But as for the Abcdary letters, that is, Grammaticall letters, whereby we write words and sentences, they were not devised before *Moses* delivered them to the Hebrewes, from whence the Phenicians learned them, and the

Vide Euseb.
de temporiz-
bis c. 10.
de preparat.
Evang. 1.8.

Greeks received them from the Phenicians, and the Romans did learne to write of the Grecians. And *Moses* was more ancient then *Cadmus* which brought letters into *Greece*, or any other which brought them into other places, as *Eusebius* doth plainly prove.

Now, for as much as no Lawes, no precepts of life, no Chronicles, no rules concerning the worship of God, no contract between man

man and man, no antiquity can be kept in memory but by writing: Therefore it was necessary for the true knowledge and worship of God, that such a booke should be written wherein God might be knowne, and in what sort he would be worshiped. But there is no booke of that nature besides the Bible which is of any antiquity, neither the Alcoran of the Turkes, nor the Talmud of the Jewes: witnesse the Talmud and Alcoran themselves, nor any other booke of Religion, but they were written long since the Bible. Religion cannot be new, as God himselfe cannot be new, therefore that is onely the true religion which is the ancientest of all, and it is impossible to know or judge of the antiquity of religion, but by the antiquity of the books and records wherein the precepts of religion are delivered and set downe, and againe it is impossible to know what is religion, or how God is to be worshiped, but by books wherein are contained the rules of his worship. For as much therefore, as the books of *Moses* are more

ancient then all other bookes, therefore that Religion is the truest which is contayned in them, and because there can be but one true Religion, the onely truth is in them, therefore they are the word of God. And, as for the other bookes of the Bible which were written long since, they handle the same subject, they hold the same doctrine as the bookes of *Moses*; and are but all parts and members which make one body of the Bible, written by the same Spirit, and of the same nature, & therefore are also the word of God, and there is no other written booke of God, but the Bible.

In the seventh place, I could alledge for witnesse that the Bible is Gods word, the great multitude of Martyrs which have dyed in the defence of the Bible, and sealed the same with their owne blood, both before, and in, and after the times of the ten bloody persecutions, to whom God gave the gift of patience to suffer death willingly for the testimony of the word. Neither could so many of them have suffered in such manner,

manner, unlesse God had strengthened them in so good a cause. But because this argument is not so forcible to perswade Atheists, as it is to exhort Christians, I passe it over.

Last of all, the testimony of the Gentiles proveth the Bible to be the word of God. For, because the Father had eternally decreed to send his Sonne to take flesh for the salvation both of Jewes and Gentiles, and unlesse they beleaved in him, there could be no salvation purchased by his death, neither for Jew nor Gentile: That he might be received by the consent of each people, it could not seeme good unto his heavenly wisdom, unlesse he did long before our Saviour should come publish his comming both to the Jewes and Gentiles. And therefore Christ was published to the Jewes many wayes, as the Apostle *Heb. 1.* speaketh, by dreames, visions, Angels, but especially by their owne Prophets, *David, Esay, Jeremy, Moses, Daniel*, and the rest, which were Jewes, and in that respect: called their owne Prophets, that they

F 4 might

might give the more credit unto them. To the Gentiles also he made knowne by the heathen Prophets and Prophetesses, *Balaam, Mercurius Trismegistus, Hydaspes*, and especially the ten Virgins called *Sybils* the heathenish Prophetesses, of which we may read at large in the works not onely of the heathen, but also of the Fathers, and Ecclesiasticall writers of the Primitive Church. Now for as much as the Gentiles unacquainted with *Moses* and the Jewish Prophets, and not accustomed to read the Canonick writers, and destitute for the most part, of the Bible, and therefore would give no credit to the testimonies cited out of these bookes, and yet were to be converted to the faith by vertue of the Commission given to the Apostles, *Math. 28.* where our Saviour said: Goe, Preach, and baptize all Nations: The Apostles and Disciples in the Primitive Church at their first Preaching to the Gentiles, proved the Bible by the testimony of heathen writers, the *Sybils, Hydaspes, Mercurius*, as *Saint Origen* and *Lactantius* declare

*Lactant. l. 1.
cap. 6.*

*Antiochus
cont Iovinian.
lib. 1.*

*Theophi.
Antiochenus
ad Auto. l. 2
Clem. Alex.
Pro. lib. 2.
Contra Cel-
sum. l. 5.*

at large. In such sort did *Saint Paul* deale with the Inhabitants of *Crete*, alleaging for authority the verse of their owne Poet *Epimenides*, which *Cicero* and *Laertius* doe report to have beene a kind of Prophet or Diviner among them. And therefore *Saint Paul* saith: a Prophet of their owne said of them: *Kpētēs d'ei phousō, xargē d'npia, yasēs ē arjai.* The Cretians are alwayes lyers, foule beasts and flow bellies. Likewise, to the Greeks he alleageth the testimony of a Greek Poet *Menander*: *εὐλαγιστοὶ ἢ δὴν ἡγεῖσθ' ὀφείλουσι κακοί.* Evill words corrupt good manners. And to the Scholers at *Athens*, the testimony of the Poet *Aratus* *ὁ θεὸς ἐστὶν ὁ κτλ.* we are his generation, meaning God. And, for this cause, the heathens called the Christians *Sybilists*, because Christian religion was most of all proved out of the *Sybils* Oracles, which writ more plainly and plentifully, then all other heathen writers. And as *Clement Alexandrinus* writeth: *Saint Paul* in one of his Sermons said unto the people: *Libros quosque Gracos sumite, agno scire Sybillam, quo modo nunc Deum significet,*

*De divinat.
lib. 1.
Tit. 1.*

*1. Cor. 15.
Menander
in Thaide.*

Acts 17.

Sermon. l. 6.

F. 5

significet,

significet, & ea que sunt futura, take in hand your Greeke Authors, read *Sybil*, see how she reacheth that there is one God, and fore-telleth things to come, *Hydaspes summe & legit, & invenieta Dei filium multo clarius & apertius esse scriptum*. Doe but vouchsafeto reade *Hydaspes*, and ye shall find in him a cleare and evident testimony of the Sonne of God. And, because the Christians were so frequent in alledging of the Sybils Oracles for confirmation of Christian faith unto the Gentiles, and converted so many unto Christ by these bookes, as *Justin Martyr* writeth: Proclamation was made, that upon paine of death no man should read them any longer, nor *Hydaspes* writings, yet the people would not refrain from reading them. And againe, Gods providence did wonderfully appeare in the preservation of the Sybils verses for the behoefe of the Gentiles, as of the Bible for the Jewes, in that they were very faithfully kept in the Capitoll of Rome, and that being once lost by a mischance when the Capitoll

was

was burned, yet by publike Edict of the Senate, diligent search and inquiry was made for all coppies that could be gotten, that so another booke was newly written and kept in record, being duely examined, corrected and purged of all faults that might else have escaped. And to that purpose commission was given to divers learned men fit to be employed in such a service, which was performed with all diligence, and the booke was layed up in the Capiroll againe, even as the bookes of *Moses*, were kept in the Arke of the Covenant. So when the Christians labored the conversion of the Romans, they were not onely furnished with proofes of their Doctrine out of the *Sybils*, to convince the *Romans* and their Idolatry, but also they were freed from suspicion of corrupting those booke or any clause in them contained, because whatsoever was by them alleaged, was consonant and agreeable to their owne Coppel which they kept in their Tower, or Capitoll, or Treasure-house, which was the chiefe place of their records,

Vide Dionysium Halicar. hist. Rom. l. 4. Laetantius, l. 1. c. 6. Cornelius Tacitus annal. l. 5.

In oratione ad Antoninum Pium.

records. Now, for as much as *nihil est jam dictum quod non fuit dictum prius*, there can be no new or strange invention now which hath not beene thought of before, as the wise man speaketh: I cannot find any way to disprove the Atheists better then that which the Apostles used to disprove the Infidels, that is, by the testimony and witnesse of heathen Authors. For if they will neither stand to arguments drawne from reason, neither yet to authority, neither Divine, nor Humane, then they reject all the *Topicks* of Aristotle and places whereby they should be confuted, they renounce the lawes of Schooles, and order of disputation, and by a consequent they shew themselves meere ignorant, and *contra doctos non est disputandum*, disputations are not to be held and maintained against them which know not the lawes of disputation. Therefore, that I may come to particulars, to shew that the story of the Bible may be proved by prophane authors.

The first revealing to the Gentiles of the time and place when,
and

and where our Saviour was borne, Mat. 2. was by the conduct of a Star. What mooved the Gentiles, I meane the Wise men which came from the East, to come to our Saviour Christ by the leading of that Starre, and being with him to adore him as God? but even the Prophecy of Balaam their owne Prophet? The Prophecy of Balaam Num. 24. which lived in the dayes of Moses is inserted into Moses his works. *Orietur stella ex Jacob*, a Starre shall arise out of the house of Jacob. Concerning this Starre saith Chalcidius a Chalcidius Philosopher: *Est alia sanctior & venerabilior historia, quæ perhibet de ortu stelle cuiusdam, non morbos mortisque denunciantis, sed descensum Dei venerabilis, ad humana conversationis, rerumque mortalium gratiam: quam stellam, quem nocturno itinere conspexissent Chaldaeorum profecto sapientes viri, & consideratione rerum celestium satis exercitati, quæ fuisse dicuntur recentem Dei ortum, repertæque illa maiestate puerili, venerati esse, & vota tanto Deo convenientia nuncupasse.* Timeum Platon. There is another more holy and venerable storie which maketh mention

mention of the rising of a certaine Starre which did not portend sicknesse and death, but the descending of God downe from heaven to converse among men after a humane manner, which Starre when the wise men of *Chalde* had observed, as they travelled in the night, being skilfull and exercised in the study of the motions of the starres, are said to have enquired out the very place where God was newly borne, and when they had found it out, to have worshipped him, and offered vowes unto him. And therefore saith Saint

In Numeros Origē: Si a Mose Prophetia Balaam sacris inserta sunt voluminibus, quanto magis ab his descripta sunt qui inhabitant tunc Mesopotamiam, apud quam magnificus habebatur Balaam, quosque artis ejus constat fuisse discipulos? ex illo denique fertur Magorum genus & institutio in partibus orientis vigere, qui descripta apud se habent omnia quae prophetavit Balaam, etiam hoc habuerunt scriptum: Quod orietur stella ex Jacob. & exurget homo ex Israel. Hac scripta habebant Magi apud seipso, & ideo quando

natus

natus est Jesus, agnoverunt stellam, & intellexerunt impleri prophetiam, magis ipsi quam populus Israel qui prophetarum sanctorum verba audire contempsit. Illi ergo ex his tantum quae Balaam scripta reliquerat, agnoscentes adesse tempus, venerant, & requirentes eum, statim adorarunt. If Balaams Prophecy were by Moses himselfe inserted into the holy Scriptures, how much more was it kept of the inhabitants of *Mesopotamia* among whom Balaam was so famous, and which were Balaams Disciples? The Magicians which flourish in the East part of the world, had their first beginning and institution derived from this Balaam, and they which had all Balaams Prophecies recorded among them, could not be ignorant of this prophecy, to wit: That a Starre should arise out of *Jacob*, and a man out of *Israel*. The Wise men had this prophecy written in their owne Bookes, and therefore when Jesus was borne, they acknowledged the Starre, they understood that the Prophecy was fulfilled, better then the people of *Israel*, which contem-

condemned the writings of the holy Prophets and understood them not. They therefore, by that which they had learned out of Balaams writings, acknowledging the time to be come, went and worshipped Jesus Christ.

Mat. 2.
Saturnal.
lib. 1. c. 4.
Mat. 26.
Iohn 9.

Of the slaughter of the Infants at Bethleem by Herod, we have the testimony of *Macrobius* an heathen man: of the burning of *Sodome* we have the testimony of the place it selfe which yet remaineth and sheweth it selfe: of the Eclipse which was at the time of the Passion of our Saviour, we have the testimony of *Phlegon* a prophane writer but an excellent Historian, as I have already shewed: of *Noahs* Flood, we have the testimony of *Ovid* a Poet: of the resurrection of our Saviour we have the testimony of *Iosephus* a Jew and no Christian, where he saith; *Eodem tempore fuit Jesus vir sapiens, si tamen virum fas est dicere, erat enim mirabilium operum parrator, & Doctor eorum qui libenter vera susceperunt, plurimosque eum de Judæis eum de Gentilibus sectatores habuit.*

Christus

Metamor.

lib. 1.

Antiquit.

lib. 8. cap. 4.

Christus hic erat, quem accusatum a nostra gentis principibus Pilatus quum addidisset Cruci, nihilominus non destiterunt illum diligere, qui ab initio coeperunt. Apparuit enim eis tertio die vivus, ita ut divinitus deo vates hoc & alia multa miranda praedixerunt. At that time was Iesus a wise man, if it may be lawfull to call him a man, for he was a worker of miracles, and a teacher of such as were willing to imbrace the truth, he had many Disciples both of Jewes and Gentiles. This was Christ, whom when *Pilat* had crucified upon the accusation of our Princes, notwithstanding, they which loved him before, did love him still. But after the third day, he appeared unto them alive, according as the Prophets (being inspired from above) fore-told this and many other wonderfull things concerning him. That which the Apostle saith: that God made all things by his word, is also confirmed by *Mercurius Trismegistus* the wise man of Egypt, which saith of him: *Sanctus es, qui verbo constituisti entia omnia*, Thou art holy

Gen. 1.
Iohn 1.

*Permanens.
Ibidem.*

holy which hath made all things by thy word. Likewise the incarnation of the word. *Exiit statim ex deorsumlatiis elementis Dei verbum; in purum naturae opificium, & unitum est opifici menti.* The word of God came out of the lowest element, & became the workmanship of nature, and is united to the mind. What is the lowest element but the Virgins wombe, which is earth as all other flesh? he became the workmanship of nature, that is, he was made man, he is united to the mind, that is, God the Father, which throughout his bookes is so called. Againe, man made unto Gods Image. *Omnium vero Pater, Meus quum esset vita & lux, parturit hominem sibi similem, quem adamavit ut proprium partum, pulcher enim erat Patris imaginem habens, revera enim Deus dilexit propriam formam, eique tradidit omnia sua opificia.* But the Mind which is the Father of all things, when his selfe was life and light, brought forth man like to himselfe, loved him as his owne Offspring, for he was faire and beautiful, because he was after the Fa-

thers

thers Image, for God indeed loved his owne likenesse, and gave unto his use and service all his creatures. What are the chiefe points of Religion contained in the Bible? but the Creation of the world, of Adam and Eve, their placing in Paradise, their seduction by the Serpent, their expulsion, Noah a Preacher of righteousness before the Flood, the Deluge, the birth of Christ, his miracles, his death and resurrection, the Virginity of Mary, the day of Judgement; but all these things are set downe in the first booke of *Sybils Oracles*. I conclude this point with Saint *Augustin*: *Sybilla porro vel Orphens & nescio quis Homerus, & si qui alii vates, vel Theologi vel sapientes, vel Philosophi Gentilium de Filio Dei, aut Patre Deo vera prae-dixisse, seu dixisse perhibentur, valet quidem aliquid ad Paganorum vanitatem revincendam, non tamen ad istorum auctoritatem amplectendam, quum illum Deum nos colere ostendimus, de quo nec illi tacere potuerunt, qui suos congenitos populos idola & demonia colentes partim decere ausi sunt,*

*Contra
Faustum
Manicheum
lib. 13. cap. 19*

Co

¶ partim prohibere aui non sunt. If *Sybil*, or *Orpheus*, or *Homer*, any other Prophets, or Divines, or Wisards, or Philosophers of the Gentiles, are said to have either told or fore-told true things concerning God, or the Son of God, that is avaylable to refute the vanity of the Gentiles, although not to get sufficient credite to their works, that therefore what oever they write should be imbraced, when we can shew that we worship the same God, concerning whom they could not be silent their selves, when they tooke upon them to instruct their fellow Pagans, and idolaters, and worshippers of devils in the true knowledge and worship so farre as they durst.

You have heard it (I hope) sufficiently proved, that the books of the Bible are the word of God, and I am sure we have them among us very true and uncorrupted. If any Jew or Atheist shall dare to say that they are not now so pure and free from errors and corruptions as from the beginning they were: I argue against them in this manner: If they had beene corrupted before the

the time of our Saviour, or in his time, no doubt but when he commanded us to search the Scriptures, *John. 5.* he would have given us warning to take heed of such corruptions. And, that since his time they have not beene corrupted we may be secure, because the testimonies which have beene alleaged in the new Testament out of the old, doe all agree with the old, and the testimonies which are cited by the Fathers out of the new Testament, doe also agree with the originall out of which they are cited. To say that the Iewes have corrupted the old testament, it were madnesse, without prooffe or just cause of suspicion. I would that such men as suggest these things, would either certifie us *cui bono?* unto what end the Iewes should now in the latter end of the world corrupt the Hebrew, or else how it should be possible for them being so scattered, and dispersed in places so farre distant and remote one from another, corrupt their owne books without notice of the whole world? much lesse then were they able to corrupt

rupt the bookes which were in the hands of Christians. But for as much as our Hebrew Bibles and theirs doe agree, and all new Testaments doe likewise agree, it is manifest that neither the old nor the new Testament are corrupted. Wherefore we may conclude, that we have (praised be God) his word pure and intire without any corruption or diminution, as it was left us by the holy Ghost, which (as the Apostle writeth) is able to make us wise to salvation through the faith which is in Jesus Christ.

2 Tim. 3.

CHAPTER VIII.

Of the will and sufferance of God.

THe Atheists doe object as a reproach to Divinity, that we know not the difference betweene the will of God and his sufferance. And because (say they) we cannot aptly distinguish these, therefore we cannot define what God is, and by a consequent, we are not

sure

sure that there is a God. This is all one as if they should say: because the professors of humane Arts and liberall sciences cannot assigne to every species their essentiall differences and proper passions, therefore there are no such differences nor proper passions belonging unto them, and by a consequent there are no such things, and by another consequent no such species: and againe, that these things be not knowne unto nature, because they are not knowne unto us. So mans ignorance shall overthrow the certaintie and undoubted truth of liberall sciences, and make the secrets of nature to be no secrets.

But, it is no mervaille if we cannot shew the difference betweene the things which have no difference. In man I confesse that will is one thing, and sufferance is another, because man is not so powerfull, but that his will is often withstood, and therefore he suffereth against his will. So *Moses* his will was, the people *Num. 16.* should have beene obedient, but they were rebellious, and he did suffer their rebellion which he could not hinder.

hinder. As also men doe suffer oftentimes against their will, that which is in their power to hinder, but not without a greater mischief, and so

Moses his will being they should keepe their wives, yet did suffer them by a bill of divorcement to put them away, but he did suffer them for the hardnesse of their hearts, because, had he not suffered them they would have slain their wives. But, God is omnipotent as the Apostle speaketh: why doth he yet complaine? for who

resisted his will? he will have mercy upon whom he will have mercy, and whom he will he hardeneth. And, as

our Saviour saith: Thou hast hidden these things from the wise men of the world, because it was thy will and pleasure. So God suffereth so much as he is willing to have effected, and he willeth no more then he suffereth, and, if he had not this omnipotency, he were not God, and therefore with God to will and to suffer, are all one. But, *idem respectu ejusdem non potest differre a seipso*, the same thing in the same respect cannot differ from it selfe. These things be *lippiis & consoribus*

consoribus aque nota, so common and obvious to every simple mans understanding, that I marvell how any man should be ignorant of them.

But as for Gods revealed will, it is often contrary to his sufferance, in as much as it is contrary to his secret will, which is all one with his sufferance. For example, in his revealed will, he saith: Thou shalt not steale,

Exod. 20.

Thou shalt not commit adultery, murder, Idolatry, and yet in his secret will he suffered the *Chaldeans* to steale, *Aaron* to commit idolatry, *David* to commit murder and

Iob 1.

Exod. 32.

1 Sam. 16.

adultery, for had it not stood with his will, they could not have done these things, because he is omnipotent, and nothing can be done against his will. Neither can the Atheists scoffe at this distinction of Gods secret will and his revealed will, because they see it so plainly proved. For they find his revealed will revealed unto them in his written word, where he saith: Thou shalt not commit adultery, and againe they find his secret will to be contrary to that which he published & revealed

Exod. 20.

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in his word, because he suffered *David* to commit adultery, unlesse they will blasphemously, and contrary to sense and reason, say that the power of God was so weake, that he was not able to hinder *David's* adultery, so indeed it might follow that there were never a God, for unlesse he be omnipotent he is no God. Now his revealed will is many times contrary to his sufferance, because he suffereth that which he hath willed and commanded to the contrary, as I have shewed you in *David* and the rest. And this will and his sufferance doe differ in these points, first, in respect of our knowledge, secondly in respect of the divers ends whereunto he willeth and suffereth. Concerning our knowledge, we know his revealed will, ever since it was written and published in his word, but what he will suffer contrary to that his commandement, is hidden from us, and untill it come to passe, and we see that he hath suffered it. As for diversity of ends which he purposeth in his will and his sufferance, I will shew you by a familiar example. He willeth

willeth that no man shall steale, that so no theefe may excuse himselfe by pleading ignorance, and yet he suffered the *Chaldeans* to steale *Job's* Cattel; that so he might make open triall of *Job's* patience. He willed that *Judas* should not betray him, that if he did betray him he should not be excusable, yet secretly he willed the contrary and suffered the contrary, that so might be wrought the worke of our Redemption. And that this distinction of wills may not seeme impossible in God, we find it also in man, when a earthly Prince many times maketh a publike Proclamation that this or that Law shall be executed, and yet notwithstanding hath a secret meaning to hinder many particulars, contrary to that which he hath published and to dispencc with his owne Proclamation, although the people take no notice thereof.

Again, these things are said to differ in this manner, onely in regard of our understanding, as his will and his sufferance are diversly apprehended by us, but as they are in God him-

Mat. 26.
Acts 1.
Mat. 7.

selfe, they cannot differ, because in him, power, wisdom, will, strength, sufferance, and all other things, are all one with himselfe. In God, and with God there are no accidents, his will is his selfe, his wisdom is his selfe, and his sufferance is his selfe, I prove there can be no accidents with God or in him, because he is not any universall or particular thing comprehended in the predicament of substance which is subject unto accidents. And because he is a transcendent, going above all the coordinations which are in the predicamentall line, and actually infinite, so that he cannot be included within the compasse of any predicament, there can be no kind of differences either accidental or essentiall in him, he cannot generically, or numerically, or specifically differ from himselfe, or in himselfe. And so this question is easily answered, and whatsoever the Atheist can allege against us.

CHAP.

CHAPTER IX.

That the world had a beginning.

Moses writeth, that in the beginning God made heaven and earth. That is, in the first moment of time, or, when time first began, then God began his worke of the Creation of the world. Which time, for as much as it is defined to be *Numerus* or *mensura motus*, the measure of the motion of all naturall bodies, and the subject of time is the very body of heaven which is first moved, and by which all other naturall bodies are secondarily moved: time was not before nor after the heavens, but they were created both together: and because after the end of the world motion shall cease: even as before the beginning, so after the ending there shall be no more time. So then, whereas it is said, in the beginning God made heaven and earth, it is all one as if he had said, that once he made them.

Gen. i.

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By this making is meant creation, which is to make a thing of nothing, having no matter precedent out of which he should make it, and this must necessarily follow, because if there had been any matter before, whereof he should have made the world, that matter had been in some place, so then, if there were place and matter, there was a world before the Creation of the world; and the world could not be the first thing that was made. Creation is an action of God, not intentionall but reall, not inward but outward, not immanent but transient; by the which he giveth to things their being. For, although the will of God alone with reference to the things which are made, were sufficient, yet there is a kind of influence of Gods power executing his will, which doth afterward follow in his worke. It is an action both necessary and voluntary: necessary because he decreed, and yet voluntary, because it was his will to create the world. And that it was no hard thing for him to create the world of nothing, neither absurd to

say

say that God did create any thing of nothing, it is apparent, for as much as we see creation in the Angels, which are immateriall, and therefore cannot be of any precedent matter, as also the soules of men, which he then did, and now continually doth create, which are a manifest argument to prove Creation.

Out of this doctrine also followeth another conclusion, that God onely is eternall and before time, because he did once create the heaven and the earth, and gave them their beginning, whereas before they were not, neither was there any thing besides himselfe.

God before the world was made, was in himselfe, and unto himselfe instead of the world, and he was alone, because there was nothing but himselfe, and yet not so alone, but that he had all power, wisdom, and happinesse in himselfe.

He had no need of the world or any thing contained in it, for as much as he was eternally without it, and therefore could stand without it, and had not his dependance of it.

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He was infinitely happy in himselfe, and therefore the Creation of it could adde no happinesse unto him, and if he had needed it, he could have made it before. Neither did he then make it because he was weary of being without it, or that it displeased him that he had not made it before, because he did not make that which he would not, but he would have that which he made, and that which he would he did make in order, and therefore he made it not rashly but deliberately, not casually but wisely, and in time he did all things, and in time, especially he made thee O thou Atheist, that whilst thou hast time to live, thou shouldst acknowledge and worship him.

The manner how he made it, even as Kings doe, by his commandement onely. He said the word, and it was done. If you aske how God should speake? or who should heare his voyce when there was nothing besides himselfe? he spake, that is, he decreed with himselfe that it should be so. If you aske what moved him to create it, when he could be aswell with.

without it? being delighted with the reflexion of his own glory which he saw in himselfe, made creatures, because he would have some to be partakers also of that his happinesse, as men and Angels, and for their sakes he made the world, that they might be contayned in it, Angels in heaven, men upon the superficies of the earth, and ail other creatures for the use of man, that so Angels and men seeing his goodnesse, whereof they were made partakers, should prayse him.

As for the Philosophers, and Poets, and great wise men of the world, although they enjoyed not the Bible, as were *Mercurius Trismegistus*, *Homer*, *Hesiodus*, *Aristotle*, *Tully*, *Ovid*, they all held that the world had a beginning, and that God was the maker of it. How then is it that now our Atheists deny the same? Surely they thinke themselves wise, and are become foolish, as the Apostle speaketh. For they thinke there may be an effect without a cause, motion without a mover, a worke without a workman.

Rom. 1

But because disputation is not to be held vvith them vvhich are ignorant, but vvith the learned, and the learned will not prejudice their knowledge so much, as to be thought not able to yeeld a reason of their assertions: let us examine the reasons vvhich they alleadge, why they should hold that the world was vvithout beginning?

Aristotle (say they) affirmeth, that there can be no motion vvithout a mover, and there must be a due proportion *inter motorem & id quod movetur*, betweene that vvhich is moved and that by vvhom it is moved: there is one Sphere vvhich is called *primum mobile*, the first body vvhich is moved, so there must be one first agent to move the same, but he did move from eternity, there was therefore something vvhich from eternity vvast to be moved by him, and that is the highest Sphere. For (say they) if he did not from all eternity move this Sphere, but began the vvorld, then *non agens factum est agens*, of no agent he was made an agent, vvhich could not be vvith-

out

out alteration, but that could not be because God is not subject to alteration, for then should he also be subject to corruption, and so should be no God. The argument I say, doth not follow, for, although that God is said to be *Primus motor ab aeterno*, the first mover from eternity, yet he did not *actu movere ab aeterno*, this motion of his vvast not in action eternally, & therefore it is not rightly inferred that there should be for that cause any change in God. For God vvhatsoever in his eternall foreknowledge he intended to doe, is said to doe it in the same manner as he intended it, and that motion vvhich vvast not *in rerum natura subsistens*, subsisting in the nature of things as they terme it, yet in God vvast alvvayes subsisting, vvith vvhom all future things are present, vvhich called the things that vvast not, by their names, as if they vvast. He ordained every thing that it should be, even before the foundation of the vvorld vvast layed: the reason is, because that eternall and divine essence doth not acknowledge time; he seeth things

things

things past, present, and future, not successively, but all at once. Therefore they have not yet attained to the true understanding of *Aristotles* meaning, which argue in this manner.

Naturally I confesse, motion is without beginning, because one motion cannot begin without another precedent motion, so likewise it cannot end without alteration, because *in omni verè continuo physico*, in every naturall thing whose parts have their coherence together, as this hath, there is a perpetuall succession which may be divided into infinite parts of the same proportion. For even as in time, and every part thereof, there is one present moment or instant, which argueth that there is another past, and another future: so in every motion which is measured by time, there is one present mutation, which argueth one motion precedent, and another subsequent, because every motion is a change, either of substance, or of quantity, or of quality, or of place. And therefore the first moment of time cannot be assigned, nor the first mutation which is in motion.

tion. The naturall Philosophers could not discern by nature, whether was first the Hen or the egge, because one cannot be without the other, and therefore they supposed that eternally the generation of one was the corruption of another, and so there should be an eternall revolution of things, which indeed naturally must be so, but metaphysically it is not so, because there is a God above nature by whom nature is overruled. Neither is it marvell though Philosophy and Faith do not speake alike concerning the beginning of the world, when the Metaphysiks and their principles differ so much from the Physiks and their principles, and *Aristotle* dissenteth so much from *Aristotle*, one and the selfesame man from himselfe.

It is nothing to affirme that the world simply had no beginning, and another thing to say that nature did not make the world, and that by the power of nature it shall have no end, for, God and Nature are divers things. *Aristotle* confessed that the world began, and shall have an end, in respect

respect of the divine and supernaturall power, because he said that God as he is the first mover, so he is the first cause of motion, and actually infinite, a most free agent, not tyed to any secondary causes, instruments, & means wherby he worketh. He which is eternall was before all motion, and can be without motion or time, because he made both motion & time. *Aristotle* denieth that any thing which is eternall can be measured by time, he denieth God to be in time, and by a consequent he denieth him to be tyed unto motion which is measured by time.

God moved eternally, but his motion was metaphysicall, which was nothing else, but to will, to nill, and to understand. The world therefore is not without beginning in respect of the first cause which is God, but of the second cause which is nature, for then nature should be injurious unto herselfe, if she should doe violence unto herselfe, and be a cause of her owne destruction. And therefore, according to nature there is a reference and due proportion between him which moveth and that which is moved,

moved; and the motion it selfe, and so the eternity of the mover must argue the eternity of the thing which by him is moved, and of the motion, but God hath, and exerciseth his metaphysicall power and authority over all things, whereby he counterchecketh, and over-ruleth these things.

The arguments therefore which the Philosophers produce to prove the eternity of the world, are reduced unto these. First, if there were any first motion, the mover and the moved body from whence this motion proceeded had their beginning, or they were without beginning, if they had a beginning, they began by a precedent motion, because nothing can begin but by motion, and so that which is called the first motion could not be the first because another went before it. But if they were without beginning, it is a great absurdity to say that he which was an eternall mover, yet did not move, and that which was alwayes moved, notwithstanding was without motion. Secondly, time is eternall, for it is in the definition of time, that

that there is alwayes in it a present instant or moment, which joyneth together that which is past and that which is future, and therefore the first instant of time can not be assigned, and therefore motion is also eternall, because there is a just proportion betweene the measure which is time, and the thing measured, which is motion. Thirdly, there must be a proportion betweene the cause and the effect, the mover and that which is moved, because there can be no comparison betweene that which is infinite and that which is finite, that which is eternall and that which is temporall. But this one answer is instead of *David* his sling to kill *Goliath*, of *Judith* her sword to cut off the head of *Holophernes*, of *Samsons* Jaw bone to slay all the *Philistines*, and of *Moses* his rod to devour the Serpents of the Sorcerers of *Egypt*, to wit that these things hold onely in naturall movers which are tyed unto instruments and means, but not in God which is a supernaturall and free agent, these arguments hold in things that be finit nor infinit,

Judith 16.
1 Sam. 17.
Exod. 7.
Judith 11.

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Physicall

physicall not metaphysicall, which worke of necessity and not of will, but otherwise they be no good consequence, they doe not hold.

Let this therefore be the state of the question. God had eternally the very shape and Idea of the world which he conceived in his mind, and he eternally decreed when and how it should be, even as when a workeman determineth to frame a piece of worke, he first frameth it in his mind, but doth not presently begin the same: so he decreed eternally, and before all time, when, and how the world should be in time. He which is the eternall fountaine of goodnesse, which fountaine notwithstanding did not eternally issue forth into streames, but in time, did not eternally communicate unto others, this his goodnes but was a fountaine of water, which for a long season lyeth hidden in the earth before it doth gush out. But he was not as a Carpenter which maketh an house because he hath need of an house. Therefore he did not eternally create, nor because

because he could not, but because he would not, & he would not, because he had eternally decreed that the world should be in time, & he so decreed that so he might bring us to the knowledg of himselfe, for as much as when we know that the world was not alwaies, we are forced to confesse that there is a superiour cause from whence it had his beginning, whereas if it had beene created from eternity, and had had no beginning, we could not so easily have discerned how God should have bin the Creator of it. And therefore it cannot follow in this place, that there was in God any mutation or mutability, because before the world was made he was not willing that it should be made, and afterward when it was made, he was willing. Saint Augustine saith: *Novit Deus agens quiescere, & quiescens agere, potest ad actionem novam sempiternam adhibere consilium, idque sine mutatione sui, quoniam in infinitum non cadit mutatio.* God knoweth how to be an agent doing nothing, and to doe nothing being an agent, to bring his eternall decree to a new action without any

De Civit.
Dei l. 12.
cap. 17.

any alteration of himselfe, because that which is infinite is not subject to alteration. You cannot say properly that God made not the world sooner because he would not, because with God there is nothing sooner or later, for although God doth worke in time, yet he cannot be apprehended by time, his actions are measure by time, not in respect of himselfe, but onely in respect of us, that so his actions may be demonstrated, and made manifest unto us. Neither ought these things to seeme strange unto us, because the very light of naturall reason giveth us thus much to understand, that there is an order of causes, and that one being subordinate unto another, we must still ascend up untill we come to one which is above all the rest, which is of it selfe actually infinite, and that is God. And againe, reason doth tell us that because God is of an infinite nature, his essence is simple, not tyed to meanes by which he worketh (for according to the ues of Philosophy, that agent is most noble which needeth the fewest meanes)

and

and being not tyed to meanes he needeth no matter to worke by. Also reason doth tell us that as every thing is, so it worketh, but God is of himselfe absolute and not depending of any, and therefore worketh in the same manner, that he is a free agent, and therefore cannot be compelled, that he is omnipotent, and therefore nothing can be hard or difficult unto him, and because he is infinite, he is transcendent above all the bounds of nature. Out of all these principles I conclude. The world had a beginning, God, which is everlasting made it in time, and hee made it of nothing, that is, without any matter precedent or going before the Creation of it.

CHAP.

CHAPTER X.

Of the Soule of man, what it is? whence it cometh? and the immortality of it.

AN Atheist having heard a Preacher in his Sermon make mention of the soule: the Sermon being ended, asked him what the soule was? and whether it were any thing or nothing? After disputation betweene both, the Atheist said: I will shew you what it is. So he cauled a candle to be lighted & brought to the table, he blew it out, and said: your soule is no more then the flame of that candle, you see an end of that, it is blowne out, and so shall it be with your soule when you die. Peradventure, some cause of this ungodly assertion might be the ambiguity of the word. For Saint *Augustine* in divers places calleth the soule by no better name then *Flatus* which properly signifieth no more then a breath, or a blast, *Deus fecit omnem flatum* saith he, God made every blast, meaning every soule, and it is written that

God

*Ad Opusculum
epist. 157.
Gen. 2.*

God breathed into *Adam* the breath of life. And in the Scriptures it is sometimes confounded with *πνεῦμα* which is a breath, and so *ψυχή* and *πνεῦμα*, *anima* and *spiritum*, a Soule and a breath or a blast, in signification are all one. Therefore that I may distinguish the equivocation or ambiguity of the word, that nothing may be mistaken, it signifieth these things, 1. the life of any thing, *anima mea est in manibus meis*, saith *David*, my soule is in mine hands, meaning his life. 2. a desire, so the soule of *David* was joynted to the soule of *Jonathan*. 3. the whole man consisting of body and soule, so seaveny fixe soules descended with *Jacob* into Egypt. 4. a blast, or breath, *Saul* said to the *Amalekite*, I pray thee come upon me and slay me, for anguish is come upon me, *anxietas apprehendit me, etiam anima mea adhuc in me est*, because my soule is yet within me. And it was said of *Eutychus* which fell downe dead for sleeping at *Saint Pauls* Sermon, *anima ejus est in ipso*, his soule is yet in him, that is, there is yet breath in

Psal. 18.

1 Sam. 18.

Gen. 49.

2 Sam. 1.

manusque

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in his body that he may be revived againe. 5. It is also taken for nothing, so said the Prophet: we have conceived, and beene in travell, and we have brought forth a soule, *peperimus spiritum*, that is nothing, because the soule or spirit although it be something, and a most excellent thing, yet because it is not visible, nor any sensible thing, he calleth it nothing. 6. It is taken for that which is regenerate by the Spirit of God, so saith the Apostle: *πνεῦμα*, the spirit lusteth against the flesh, that is, the spirit as it is guided by God, doth strive and wrestle with it selfe. 7. when the soule and the spirit doe concurre together in the same sentence, the soule signifieth mans will, and the spirit his understanding, so the Apostle saith: I pray God that your whole spirit and soule and body may be kept blamelesse, &c. But last of all, and in this place it is that which is defined by *Aristotle*: *Actus corporis organici in potentia vitam habentis*, an act or perfection of the body which giveth unto the body life, sense, motion, vegetation, &c. And of this signifi-

Acts 20.

Psa. 26.

Gal. 5.

1 Thes. 5.

signification of the soule we are to dispute in this place.

Concerning the originall of the soule, which I proposed in the second place, it is agreed upon by the best Divines and Philosophers, that since the first Saboth, God ceased from creating any more visible things, but that he doth *Quotidie novas animas creare*, create new soules every day and houre, and moments; for as much as every moment young children are quickned in their mothers wombes, and that *Anima hominis creando infunditur*, & *infundendo creatur*, mans soule is in one moment infused by creation, and created by infusion of it into the body. But *Optatus* desireth to be resolved by Saint *Augustine* concerning this doubt of the originall of the soule: *utrum anima sit corpora, propagatione nascatur, anque ex illa una anima qua primo homini creata est, vel Deus sine ulla propagatione animas novas faciat singulis proprias*? Whether every mans soule is made out of *Adams* soule, as every mans body is made out of *Adams* body, that so, by propagation a soule should

*August.
epist. 157.*

should

should come out of a soule, as a body commeth out of a body? or whether God doth especially create to every mans body a new soule proper onely to that body? He answereth: that in the same manner as God made *Adams* soule of nothing, so he made all mens soules of nothing, and he proveth it thus, 1. When *Adam* saith of *Eve*; flesh of my flesh and bone of my bone, he doth not say, soule of my soule. 2. If any man hold that the soule of man commeth of man, he must shew, that as one light is kindled of another, and one fire lighted of another without diminishing of their former light and heate: so the soule must proceed out of another soule, the same soule out of which it proceedeth being not diminished, which cannot be expressed how it might be by the wit of man. And besides, saith he, it is dangerous to hold so, lest ye fall into the error of *Tertullian*, which deemed the soule to be a body and not a spirit, for so it must be borne in *ovis* & of seed, as the body is. If hey speake of *semen incorporeum* a

Gen. 2.

H

Spirituall

spirituall seed infused invisibly into the body at the time of mans conception; suppose that which is often seene, that that which is conceived doth prove an abortive and untimely fruit when it is *Embrio*, or *non homo*, not a perfect man; not fully shaped in the wombe that spirituall seed must either return whence it came, which it cannot doe or perish with the body, and then will follow th. absurdity, that an immortall soule is borne of corruptible and mortall seede. To let the Jesuit sheweth that mans soule cannot come *ex traduce*, by any Propagation, for these causes, 1. No naturall agent can produce and bring forth that which is above it selfe, but the soule of man is above nature, because it comprehendeth supernaturall things. The *major* is plaine because no naturall agent can worke, but it must worke upon matter, the action must be a materiall action, where as the soule is immateriall. 2. Every naturall agent, as I have shewed, doth worke upon matter, and the matter is capable of division, but the soule of man is indivisi-

De anima
lib. 3.

divisible. 3. God hath created soules in the same manner as he created Angels, but the Angels were created of nothing, therefore mens soules were created of nothing.

And because I have entred into this discourse concerning the soule, that I may leave the Atheist for a little season, and handle one point for the instruction of the Divine. The question ariseth upon this discourse, how the soule cometh to be infected with sinne? Pope Gregory the Great disputeth in this manner: *Si anima oriatur cum carne ex substantia Adæ, cur non simul moritur cum carne? si cum carne non nascitur, cum peccato obligatur?* The soule is either borne together with the body of the substance of *Adam*, or else it is onely infused from above: if it be borne with the body of the substance of *Adam*, then should it also die with the body: if it be infused of God, how can it being newly created, and immediately coming from God which is perfectly righteous, be originally and naturally sinfull, as in the flesh which

Ad Secundum epistolam
53.

H 2

origi-

originally descendeth from a sinfull man? *Optatus* desireth to be instructed how, when, and where the soule which of it selfe is pure, beginneth to take infection? Saint *Augustine* answereth that he is not able to give him full satisfaction therein. *Pelagius* objecteth against Saint *Augustine* in this manner. If the flesh onely descended from *Adam*, then is the flesh onely polluted with sinne, and not the soule, *Quia injustum est ut hodie nata anima non ex Adæ massa tam antiquum peccatum portet alienum, quia nulla ratione conceditur ut Deus qui propria peccata dimittit unum imputet alienum*, because it cannot stand with justice of God, that the soule which is newly borne and not descended of *Adam*, and therefore having no sinne of her owne, should beare the sinne of another man, namely of *Adam*, which was committed so long before; For it is not to be thought that God which forgiveth us our owne sinnes will impute another mans sinnes unto us. The soule saith he, at the first creation is either pure or corrupted, impure it cannot be, because

because it commeth immediatly from God, and being at the first cleane, how commeth it to be uncleane? how can a spirit be infected by a body? that which is immateriall be polluted by that which is materiall? But Master *Calvin* doth satisfie that doubt, saying: that although corruption be inherent both in the soule and the body, yet the cause of that hereditary corruption is not in the substance, either of the body or the soule, but onely it was ordained of God that the imperfections of the parents should be common to all the children, even as according to the lawes of earthly Princes, such as are descended of parents attainted of high treason, or are also stained in their blood, prejudiced in respect of their lands and honours by their fathers offences committed before their time, and whereof they were ignorant, and it is but *imitatio divinae justitiae*, an imitation of that justice which is with God. So then we are borne of impure seed as the *Psalmist* teacheth, and not *Psal. 50.* onely in the body, but also the soule is infected with sinne, by reason

of this our birth, although sinne be more apparent in the body, then in the soule, and the onely cause why the soule is thus infected, is this our impure and uncleane birth, and yet the soule is not of seed, or any materiall thing, but it cometh immediatly from God. And it is a weake argument which *Pelagius* useth: that because beleeving parents doe sanctifie their children, therefore children cannot receive infection from their Parents which are regenerate. For the children doe lineally Idescend from their Parents by carnall generation, but not by spirituall regeneration, because regeneration is not from beneath, but from above, not from men, but from the holy-Ghost. Sanctification is an especiall blessing given in particular: but so, that the generall course of all mankind may take hold of all men, for as much as they all are the Sonnes of men. *Natur est homo natura*, sanctificatus ex supernaturali gratia, that we are borne, it is the worke of nature, that we are sanctified it is supernaturall.

1 Cor. 7.

John 3.

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and of the speciall grace of God. But I returne to the Atheists. *in diu lo*
The soule I say, as it appeareth by these premises, is of a more excellent and diuine nature then that it should be subject to mortality and corruption. And therefore, that we may not complaine with *Theophrastus*, who accused Nature because she gave to Ravens and Harts a long life, whom length of life did no way profit, but made mans life of that shortnesse, *ut tam exstingueretur quam incipisset sapere*, that even then he was cut off and utterly extinguished when he did but begin to be wise: I will produce these arguments which are alleaged by naturall Philosophers to prove the immortality of the soule, that I may refute *Theophrastus*, and shew plainly that we are not utterly extinguished by death, and that although we doe but then begin to be wise when we are neare our death, yet we doe not then cease to be wise, but then we increase in wisdom when the soule is separated from the body. My reasons are these.

The First is drawne from the un-
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derstanding of man; for mans soule is of infinite capacity, the more it understandeth the more it is able to understand. It is able to comprehend not onely the whole world, but infinite worlds. In numbering it can adde and multiply so farre, that of addition and multiplication there shall be no end. It is able to imagine infinite perfection. But whatsoever is infinite in capacity, is also infinite in continuance, because, as the propriety of any thing is, so is the existence of the same. But, for as much as it is infinitely capable in this life, and cannot be satisfied in this life, therefore it must be satisfied in the life to come.

*Officiorum
lib. 1.*

2. The object of mans understanding is truth, as *Tully* speaketh, not in particular, but in generall which is the way whereby all things are known. And therefore it cannot be satisfied untill it come unto that in which all truth consisteth, and that is God, which is truth it selfe according to his essence, for no accidents are in him. And for as much as this cannot be attained unto in this life, therefore it is reserved unto a better life.

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3. The object of mans understanding is *Ens*, every thing that is, but because there are some things materiall & some spiritual, it must conceive them both, and as for the things which be immateriall and without bodies, it cannot distinctly conceive them in this fraile body, therefore the conceiving of them belongeth to the soule when it is separated from the body.

4. All men by nature desire knowledge as the Philosopher speaketh, but *scire est rem per causas* *Metaphisicorum, l. 1.* to know a thing is to judge and discern of the causes of *Posteriorum lib. 6. 2.* it. So then because it is naturall to every man when he seeth any effect, to search out the causes of that effect: and againe, when he hath found out the cause, to search further, and examine what is the cause of that cause, and so to ascend higher untill he come to the highest cause, which is God. And that cannot be in this life, because the essence of God is not conceived by discoursing of him, but by perfectly seeing of him, & beholding of him face to face, even as he is.

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My second reason is, drawne from the will of man. That also is infinite, for he can love that which is good, not onely in the first degree, but also in the second and third, neither can there be any end of his love, but still his loving and liking may increase. as Saint *Augustine* saith in his Meditations: *En amo te Domine, & si hoc non sufficit, amo te plus, & si hoc parum est amabo te validius*, Behold Lord I love thee, if this be not enough, I will love thee more, and if that be not yet enough, I will still love thee more. Man may desire that which is infinitely good, and this infinite capacity of the will must be fulfilled, and because not in this life, therefore after death.

2 The liberty also and freedome of mans will (I meane not in Divine but in civill and domestick affaires) is of an infinit power, which is a sufficient argument to prove the immortality of the soule, for if man will not, no creature is able to force his will to love this thing or that, *voluntas potest cogi*, who can impose a necessity upon man to be willing

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or unwilling to doe this or that? but onely God which hath created both the will and understanding, and is therefore above them both.

3 The object of the will is that whatsoever is good, I meane all goodnesse in generall, and therefore never resteth, but still willeth and desireth, untill it come to perfect fruition of God in whom all goodnesse is included, who is essentially good in himselfe.

4 The will of man moveth it selfe to one thing and an other, and is not moved by any naturall agent, and as the will is, so is the essence it selfe, and therefore not subject to corruption.

A third reason, the very appetite of man is also infinite, it findeth no contentment among all the things which are in the Sunne, it is never satisfied with the desire of happiness, knowledge, honour, glory, riches, and eternity, that it may live after death. But to whatsoever nature hath given this appetite, it hath also appointed how this appetite shall be satisfied, and

and that must be onely after death.

A fourth, the very operations of the soule it selfe without any reference unto the body. As for example, to helieve, goeth farre above sense, and is an act separated from it. To distinguish betweene a body and a spirit, to imagin those things which are but onely imaginary, as *vacuum*, *infinitum*, *in rerum natura*, emptines, infinitenesse in wordly and naturall things, mathematicall lines, to make *syllogismes*, to define, devide, demonstrate. And these things it doth without the condicions & properties of the body, and it doth these things the better the more it is abstracted from the body, and therefore doth then best of all, when it is altogether out of the body, and at full liberry, these things which doe not depend upon the body, neither can be accomplished by the Organs and Instruments of the body.

A fift, nothing can be destroyed by that wherein the perfection of it doth consist, but the very perfection of the soule doth consist it, the abstraction and separation of it from

from the body, which appeareth by the judgment of all morall Philosophers which hold the very highest perfection of vertue, to be then when man doth not follow the passions and perturbations of the body, but doth subdue them wholly to the minde and understanding.

The sixth, There is a kind of reflection of the minde, and all the faculties thereof, above it selfe. the understanding understandeth that it doth understand, the will willeth that it shall be willing, the memory remembreth that it doth remember, so it understandeth that it willeth and doth remember, which no bodily nor mortall thing can performe, but is therefore spirituall and immortall.

The seventh, Besides the usual manner of attaining to knowledge which is proper to it selfe, the soule hath also a more divine knowledge by the influence of a higher cause, which is by revelation

and infusion. But when it hath such revelations it is abstracted from the body, and therefore it is in a more perfect estate when it is not at all in the body.

The eighth. The first original or beginning of the soule is not by any naturall agent, because it is more perfect then the body, for no effect which is more perfect can proceed from a cause which is of lesse perfection. Therefore as it proceeded not from any naturall cause, so it cannot be destroyed by any naturall cause, and therefore it cannot die by separation of it from the body.

The ninth. The soule subsisterh by it selfe, and therefore it cannot dye by any accident. The antecedent I proove, because it hath operations proper to it selfe, as have shewed.

The tenth. Every thing which is corrupted hath his bane and destruction either by that which is contrary to it selfe, as heat by cold, darkness by light, or by the absence of that whereby it is preserved and nourished, as the Lamp goeth out

for

for want of oyle, or by the corruption of the subject in which it is, as the heat of the fire when the fire is extinguished, but nothing is contrary to the soule, because it is a substance and not an accident, neither doth it depend upon any materiall cause, but onely on God, neither hath it any subject because it is no accident.

The eleventh. That which dyeth with the body must also languish and decay with the body, and wax old when the body is old, as it appeareth by sence, motion and vegetation, which in old men doe faile, but understanding doth increase in age.

The twelfth is the very convenience and agreement which the soule hath with God, and the Angels, it argueth the immortality thereof, for why are they said to be immortall, but because they are as the soule is, spiritual, immateriall, simple, no way mixed or depending of the body?

The thirteenth. What is more common in this life, then the prosperity of the wicked and adversity of the godly? But it cannot stand with

Gods justice nor his providence, that

there

there should be no reward for well-doers, and no punishment for ungodly men, therefore because it is not in this life, it must needs be in another life, which cannot be unless the soules of men be immortall.

To conclude, It is incident to good men to hope well, to evill men to feare and be troubled in their minds because of their offences, there is Conscience. But there cannot be Conscience without immortality of the soule. Therefore I conclude, that the soule of man is immortall.

CHAPTER XI.

Of Noah his Arke and the Deluge.

THe Atheists dispute against the story of Noah his Arke, and the manner of the drowning of the world with water, saying: it was an impossibility that so many creatures should be preserved in so small a vessell, or that the world should be so destroyed. For the bet-

ter satisfaction of such ungodly mens concerning that story: I observed these things which follow.

Concerning the multitude of beasts which were in the Arke, of those which were cleane were 7 of every sort, that is, 3 couples for increase, for meat when it should be permitted to eate flesh, for labour and other uses of man, and the odde beast for Sacrifice. Of uncleane beasts 2 of every sort for increase. As for fishes, they were in the Sea, and not destroyed, because they were farther separated from the sins of men, for they were in another element, as also such other creatures as can live in the waters, as Otters, Sea-wolvs, Swans, water-fowles, &c. Againe, from the kindes of beasts which were in the Arke, were excluded such as bred not by generation, as Mules, such Serpents & creeping things as are ingendred by the Sun out of putrefaction, such as being wholly perished might be restored againe in other creatures which were preserved as Mules which are ingendred of an horse and a shee Assle. Therefore these beasts which were

Natural.
hist. c. 10.
De Anima
lib. 1.

were in the Arke, were onely such as lived upon the drie, and proceeded by generation. The number of beasts (according to *Pliny* and *Gesner*) are not knowne to be above one hundred and fifty kinds. And it is very likely that they which are not knowne, should be neither great, nor many. And of them which are great, there are not above forty kinds.

As for the capacity of the Arke, it was 300 cubits in length, 50 in breadth, 30 in height: there were three chambers or floores in it, therefore there was room enough to receive all these beasts, and many more, and meat for them for a long time, that we need not for the defence of this story, to flye to Geometrical cubits, saying; that *Moses* being learned in Geometry and all the Arts of the Egyptians, did understand Geometrical cubits, but plaine cubits. Such a cubit is the length of a mans arme from his elbowe to the top of his middle finger. Though (no doubt) such cubits were then longer then now they are, because men were of higher stature then now they

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are.

are. But the length thereof being 300 cubits, sheweth that it was 5 times the length of *Salomons* Temple which was but 60 cubits long, the breadth of it being 50, it was twice and an halfe as broad as being but 20 cubits broad. But the length of it being 300 cubits and the breadth 50 being joyned together, doe make of square measure, by the common rules of art, 15 thousand cubits. Moreover, it contained in the height of it 3 stories as I have shewed, one being above the other, in regard whereof, it was 3 times as capable of the creatures, containyng 3 times the measure of the lowest room, excepting onely the thicknesse of the boards which made the partition betwene the floores, that is, in the whole 45 thousand cubits, and every severall floore containyng 1500 cubits in height. The food of the beasts, whatsoever it was before, it might be haye, herbs, and berries; for what food would not hanger cause them to eat?

The worke-manship, though it were above the knowledge of man

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to devise it, and contrive it in such fort, and above his cunning & strength to guide so great a vessell on the water, and to keep it from wracks: it was an hundred yeares in building, it needed not to be lanch'd out into the water as ships are; because the water of it selfe did beare it up when all the earth was over-flowne.

From whence had God such great quantity of water to drown the world? There were two immediate causes, the Sea beneath, because the fountains of the deep were opened, and the heaven above, for the windowes of the heaven were also open. Concerning the waters from beneath: the vains & pores of the earth were broken up to send forth more abundance of water, the waters which were before gathered together into certaine places began to swell, and being rarified overflowed the bankes, that, as before, according to nature the water was to hide and cover the whole earth, yet, *secundum naturam & consilium*, according to the counsell and dispensation of nature, for the preservation of these creatures, the water and the

the earth made but one glob; so now againe, for the destruction of these creatures, the waters did hide and cover the whole earth, as according to nature they ought to doe. And we see by our owne experience, though not in generall, because God hath promised otherwise, yet in particular, how often the water goeth beyond the bankes, and maketh breaches into the land. And it is in mans reason impossible how it should be otherwise, but that the water being a liquid and fluid substance, so farre in quantity exceeding the earth, and in place higher then the earth, should presently drowne the earth. But onely God doth supernaturally governe it, and restraine it against the nature of the first creation. The windowes of heaven were open: that is, as the Text doth expound it, it rayned 40 dayes and 40 nights, all the cloudes were melted and dissolved into raine, and whereas before God seperated and divided the waters from the waters that some were beneath in the Sea and rivers, and part of the earth and, some in

Gen. 8.

Gen. 1.

in the ayre frozen and congealed into clouds: now to make a deluge and generall over-flowing, he brake the partition, and let them be at liberty as they were before.

I could for their better contentment stand upon such naturall causes as are besides the Text, as some Divines & Philosphers have done, which by the windows of heaven understand *Cancer*, *Pisces*, *Heiades*, *Pleiades* and *Orion*, among the starres, *Mars*, *Venus*, and *Luna*, among the Planets. Also I could alledge *Mechlinus* the scholler of *Albertus Magnus* in his Commentaries, which writeth that before the flood there was a Conjunction of *Jupiter* and *Saturne*, in the end of *Cancer*, contrary to the Ship called *Argo*, which represented the Arke; and that this Conjunction did portend an inundation, although I need not to stand upon these things, because the naturall causes which I have alleaded out of the Text are sufficient.

But they object, that the waters covered the mountaines 15 cubits upward, as it is in the Text, and they aske

aske how that could be, seeing there were but two causes, the swelling of waters beneath, and the rayne above. For some mountaines are higher then the middle Region of the ayre, and by a consequent they are higher then the cloudes, as namely, *Olympus* in *Thessaly*, *Artas* in *Barbary*, the *Alpes*, &c. My answer is, that if any part of the earth is above the cloudes, it is naturall for the water also to be above that part of the earth, be it never so high; therefore it is not to be wondred at, much lesse is it impossible or absurd.

Again, though the cloudes are not above these few mountaines, yet the firmament or middle region of the ayre it selfe is farre above them, and although some of these mountaines are found to be by the plumline or perpendicular 15 furlongs ascending from the plaine, and the cloudes are commonly lifted up but 10 furlongs above us, yet sometimes they are lifted up 40 furlongs as *Pliny* sheweth. Again, the very waters of the deepe doe stand above the mountaines. You aske how that may

Silius Poli.
hist. c. 18.
Herodian.
Herodotus in
Melpomene.

In magnas
Albumasas
conjunctiones.

Lib. 2. c. 23.

may be? you say they are beneath the firmament, and that therefore they cannot be above the mountaines, seeing these above the firmament are the clouds which are a great deale lower then the mountaines, unlesse the waters which are beneath the firmament, should be above the waters which are above the firmament? To this I answer, that the mists which are in the vallies are reckoned among the waters which are above the firmament, and yet are sometimes dissolved into raine before they are drawne up so high as the mountaines, for which cause they seeme to them which be in the valleyes, to be gathered together in the tops of the mountaines, and doe hide the mountaines with darknesse: in the tops of which mountaines, yet Springs doe arise, which are of the waters beneath the firmament.

For another cavell, they object, that the flood began the 17 day of the second moneth, that the raine continued 40 dayes, that the waters prevailed 150 dayes, whereupon they aske how it could be that the

Arke

Arke rested upon the mount of *Armenia* the 7 day and the 7 moneth, which by this account was 4 dayes before the falling of the water? to them I answer: the waters prevailed on the earth 150 dayes, albeit they began to be diminished before the full end of 150 dayes. For nothing letteth but that they might well besaid to prevaile, that is to be strong and deep upon the earth, albeit they were in part diminished, and that the Arke might draw so deep of water, as the mount being high, to rest upon it. And, where it is said after the Arke rested upon the mountaine, then the waters were abated, that is, it might then more plainly and sensibly be perceived and appeare to the eyes of *Noah*.

The heathen Histories doe mention this Deluge, although after a corrupt manner, which is not sufficient to strengthen the truth, but yet serveth to convince the Atheist. And though *Saint Augustine* saith: *Diluvium gentium nec Latina nec Græca novit historia*, no heathenish writers do remember it, meaning, without corruption:

Civit. Dei
lib. 18.

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yet *Josephus* saith: *Hujus autem diluvii & arce meminerunt omnes Barbarice historia scriptores*; that all Barbarian historiographers have mentioned this Deluge and Arke of *Noah*, whereof he reckoneth these: namely *Berosus* the Chaldean; *Hieronymus* the Egyptian; *Phoenix Mnaseas*, *Nicholaus Damascenus*. And *Eusebius* remembreth Greeke writers, *Alexandrum Polihistorem*, *Molonem*, *Empolemeum* and others which have written of it under the name of *Deucalion*, as they have received it from others by report. *Ovid* maketh a lively description of this Deluge under the name of *Deucalion*. And *Justin Martyr* saith, we Christians call him *Noah* whom the heathens call *Deucalion*. *Plutarch* saith, that the Dove which was sent out by *Deucalion* his Arke brought to him a token of the fall of the water. And *Lucian* an Atheist yet saith, that this generation of man which now is, was not from the beginning, but that it wholly perished which then was, and that this progeny which now is, is another which descended from *Deucalion*.

Anti. l. c. 4.

*Lib. 9. de
preparat.
Evang.*

Metam. l. 1.

*Apolog. 1.
lib. de indu-
l. ria Anima-
lium. lib. de
des. Assyria.*

calion. And of the generation which perished, that they were cruell, wicked, perjured, they harboured not strangers, they were inexorable, for which cause they suffered great calamity, for suddenly the earth poured out great store of water, great quantity of raine fell from the skie, the rivers swelled, the Sea arose to such an height, that the world was drowned and all things perished. Of that multitude onely *Deucalion* was left alive, who was preserved by these meanes: He put himselfe with his wife and children in a great Arke which he had made, when he had imbarqued himselfe, there came unto him Swine, Horses, Lyons, and all other Beasts which the earth nourished, two of every sort. So God left not himselfe without witnesse among the heathen, that thereby he might stirre them up to search out the truth, which one y remained in the Church of God.

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CHAPTER XII.

Of the destruction of Sodom.

Gen. 19.
Deut. 29.
Esa. 13.

WHen Lot had entred into Zoar, the Lord rained upon Sodom fire and brimstone, and burned the City, and the plaine, and all the inhabitants, and all that grew upon the earth. And Lots wife behind him looked backe, and she was turned into a Pillar of Salt. This is the story of the Bible, and what ground hath any Atheist to deny it? The Christian may easily confound the Atheist, because the reliques of it doe yet remaine, and the place doth shew it selfe. Concerning the time when it was done, it is set downe in the Text, that it was burned in the dayes of Abraham, which arose early in the morning and beheld the smoke of it mounting up as the smoke of a Furnace. And by just computation it is well knowne to have beene about 392 yeares after the flood. The place is well knowne

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to all Cosmographers, and is daily seene by many travallors: it is one of the three famous Lakes which are in the Land of Canaan, which are commonly by the figure *catachresis* called Seas. For in that Land there are three such waters, the Sea of Galily, where Peter, Andrew, James, and John were about their nettes, when our Saviour did call them to be Apostles. The Sea of the Gadarens, into which the heard of swine did run headlong when the Devils had entred into them by the permission of our Saviour Christ, being beyond Jordan towards Arabia, and the waters are at this time venomous, and as it is thought polluted by those swines. The third is this, which we are now to speake of, and the subject of our discourse. A great part of it, which then was land, is now all water, and is called *Asphaltites* of ἀσφαλτος which signifies pitch, because great quantiry of pitch boyleth out of it, and is also called *Mare mortuum* the dead Sea, or *mare mortuorum* the Sea of the dead, because no fish nor other creatures can live in it. The nature of is such that

Math. 4.

Math. 8.

Vide Carved
meteora.

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if any boards be throwne in it, they will presently sinke to the bottom, if any vessell be upon it, which hath men in it, so long as the men live, it will be above the water, but as soone as the men are dead, being poysoned with the stinke of it, the vessell will presently sinke. In so much that when *Vespasian* the Emperour had caused certaine men to have their hands tyed behind them, that they might not be able to shift for themselves, and so to be violently plunged into the bottom: they were presently driven up againe with as great a violence unto the top, and so floated upon the superficies of the water until they were dead. The quantity of this stinking lake is about eight high Almanie miles, within the compass: of it were scituated these five Cities, *Sodom*, *Gomora*, *Adama*, *Seboim*, and *Segor*, which were destroyed with fire and brimstone, of the which the chiefe and principall was *Sodom*. In this water standeth a rocke, which to them that behold it, representeth the image of a woman, that is *Lots* wife. In the bankes round about it, and all the ground

ground which is neare it, are some reliques of these Cities yet remaining, for the earth doth lookelike ashes taken out of a furnace, there are great stones and pieces of rocks which looke as if they had beene in the fire, great heaps of salt, a smell of fire as if the place were still burning, a filthy savour of brimstone, such smokes and vapours continually rising out of the ground, that they doe annoy the villages and inhabitants which are any way neere that place. Some Trees doe grow there, and bring fruit, but the fruits there, of never come to ripenesse: if a man gather one of the Apples and cut it with his knife, they are full of nothing but sparkles of fire and noysome smoakes. And therefore, for the confirmation of this story, besides the witnesse of the Scriptures, we need no more then the testimony of the place it selfe, which doth most plainly discover it selfe. And therefore the best counsell that I can give the Atheist that readeth this story is this: that hereafter he doe no more deny the truth of it, or make

any question how it might be, but rather thus: *Quotiescunque legit historiam timeat ne ipse fiat historia*, so often as he readeth the story, let him tremble at Gods judgements, least he become also an actor of such a Tragedy, and the subject of the like story, that is, least he be turned into a stone as *Lots* wife was, or consumed with fire and brimston as *Sodom* was.

CHAPTER XIII.

Of Christ.

I Have (I trust) sufficiently proved that there is a God, that the Atheists might be converted unto the true God. But because this knowledge of God in his creatures, is only sufficient to give them occasion to seeke further, and no way in it selfe able to save their soules, they must also know him in his Sonne, by whom onely salvation commeth. When the fulnesse of time was come saith the Apostle, God sent his Sonne made of a woman, &c. That I may therefore prove

prove unto them God in his Sonne our Saviour Christ, by humane authorities and reasons, because they will not stand to the authority of the Scriptures: I will not alledge the testimony of the devils out of the Gospell, which said: *Jesus thou Sonne of God, what have we to doe with thee? art thou come hither to torment us before the time?* but out of prophane histories, which said in effect the same thing. For being silenced at his coming, that their Oracles could give no more answer, and being asked a reason of their silence, one of them answered, as in the 4 Chapter I have already shewed unto you.

Mat. 8.

*Me puer Hebraus divos Deus ipse
gubernans
Cedero sede juber, tristémque redire
sub orcum,
Arx ergo dehinc tacitus abcedito
nostris.*

Upon which answer by them given, *Augustus* the Emperour erected an Altar in the Capitoll of Rome with this inscription: *ARA PRIMO-GENITI DEI*, An Altar dedicated to the

first begotten Sonne of God. I cannot see how any thing can be plainer then the Devils confession by the Oracle of *Apollo*, wherein he is called: *Puer Hebraus*, an Hebrew Child, and *Deus* a God. A child, there is his birth and humane nature, like that of the Prophet *Esay*: *Natus est nobis puer*, a Child is borne unto us, and an Hebrew, as the Apostle speaketh: He descended not of Angels, but of the seed of *Abraham*. And God, there is his Divine nature, God is become a child, there is Christ God and man.

Esay 9.
Heb. 2.
Symbolum
Athanasii.

De divinitate
lib. 2.

Our Saviour shewed himselfe many ways to the Infidels to be God, and yet to be borne, but they understood him not. *Tully* citeth the Prophecy of *Sybil* for prooffe that a King should be borne, and that none should be saved unlesse they did imbrace him, and yet, neither he, nor the rest of the *Romans* had the grace to apply it rightly. *Tully* himselfe did onely alledge it, but not beleeve it, for he thought it to be some invention of man tending to the alteration of the State of *Rome*, *Lentulus* applied

plied it unto himselfe, hoping he should be that King, and therefore joyned in conspiracy with *Catiline*. *Virgil* applied it to *Solonius* the son of *Pollio* because he was his good Patron, and was desirous to honour & magnifi him above other men. And it is very likely that *Virgil* had heard something concerning this matter of the Hebrews themselves, because (as *Josephus* writeth) when so ever *Herod* the King of *Judea* came to *Rome* he lodged at *Pollio* his house, unto which house *Virgil* often resorted. But afterward *Constantine* the great did expound that prophecy to be understood onely of the Incarnation of Christ. *Josephus* writeth that there was an ancient Prophecy among the *Romans*, that a King should come out of *Judea*, which should be the great man of the world. But they were so blind that they could not apply it unto Christ, of whom it was meant; but they understood it of *Vespasian* the Emperour, because he conquered the Jewes. *Suetonius* maketh mention of a strange accident which fell out at *Rome* before the birth of Christ,

Lucius Florus
lib. 4. c. 1.
Eglog. 4.

Antiquit.
lib. 13. c. 13.

Oratione ad
sanctum con-
tium.
Belli Iudaici
lib. 7. c. 12.
In octan.
Aug. 6. 94.

by

Rom. hist.
lib. 37.

by which it was publicly acknowledged that Nature did breed a King which should raigne over the people of *Rome*, and what that wonder was, *Dio* sheweth: In the Capitoll many images were overthrowne from heaven, writings ingraven in Marble pillars were blotted out. But they had not so much light as to understand that the Kingdome of Christ his Gospell should overthrow Idolatry, and prescribe new Christian lawes, whereby his Church should be governed. Great was the blindness of *Augustus* which could erect an altar to the Son of God, and yet could not acknowledge the Sonne of God when he was borne, and published to the world, and being himselfe a type and figure of Christ, yet did not see Christ in his selfe, of whom he was a figure. And, that it may not seeme to any man absurd which I have said, that *Augustus* was a type of Christ, we find the like in the Prophet *Esay* concerning *Cyrus* the King of *Persia*; I have likened thee to my selfe, though thou hast not knowne me. *Cyrus* was a type of Christ though he

Ezay 45.

he knew not Christ, in that he delivered Gods people out of captivity, by giving them leave to returne to their Country and to build the Temple. So was *Augustus* a type of Christ in his happy and peaceable government of the Empire, in that he was saluted first by that name of *Augustus* the sixt day of January, and the same day was Christ worshipped as a God and King by the Wise-men which came from the East: that under him were burnt the records and specialties of the debts which were due to the treasure-house or Chamber of the Empire, for so by our Saviour was cancelled the hand-writing of ordinance which was against us, and it was nayled on the Crosse, when our Saviour was borne: great quantity of oyle did miraculously issue out of the earth, what was that but the birth of the Lords Anointed which was annoyned with the oyle of gladnesse above all his fellowes? upon that miracle *Augustus* was so astonished that he made proclamation, that after that time no man should call him Lord, and

Math. 2.

Col. 2.
Orosius hist.
l. 6. c. 20.

Heb. 1.

and was that but a manifest acknowledgement that a greater Lord was borne then *Augustus* was?

Math. 2.

To this also I may adde the testimony of the starres and constellations in heaven, to shew the Atheist the birth of the Son of God upon the earth. The Wisemen, as I have shewed before, sought out our Saviour Christ by the leading of a Starre, which Starre I have proved to be miraculous. And yet although the birth of the Sonne of God was not subject to constellations, but was farre above the capacity of Astrologers and the the course of the heavens: yet the very Astrological predictions, and Aspects of other naturall Starres were enough to give occasion to the Gentiles to seeke farther, and so to come to the knowledge of the birth of Christ, for as much as they did yeeld *benignos influxus & amica lumina*, as the Astrologers call them, the best influences, and most favourable Aspects unto the nativity of him, of whom they received their influences, their lights, their Aspects, and all their heavenly vertues. The Wise-

men

men which came from *Persia* to *Beth-leem*, although they could not know Christ by the heavens, yet the heavens gave them two manner of wayes to understand that a man should be borne, which in glory and honour, vertue and piety, should farre exceed all other men. For first, the sixt yeare before our Saviour was borne, there was a Conjunction of *Jupiter* and *Saturne* in *Cancer*, which moved all the Astrologers then living, to say, that shortly after there should insue a very great change and alteration of Religion. Secondly, the constitution of the heaven which was at the time of our Saviour his birth in the 42 yeare of the Empire of *Augustus*, the 24 of December, a little before midnight did testifie the same. For in it the *Horoscopus* was the eight part of *Virgo*, which signifieth change of Religion. *Saturne* was in the highest part of the heaven, *Sol* in the lowest, which did shew that such a Child was borne which might cause the world to wonder. And as *Albertus Magnus* citeth out of *Albumasar* the great

*Petrus Alia-
cus Card.
quest. in
Gen. 30.*

In speculo.

Astro-

In maiori
introduc-
tio, tractatu
sexto.

Astrologer : *ascendit in prima facie
illius signi virgo pulchra & honesta
habens in manu sua duas spicas &
nutrit puerum, & vocat ipsum puerum
quendam gens Iesum, & ascendit cum
ea stella virginis, Non quod subja-
cet stellarum motui qui creavit ipsas
stellas, sed quia quum extenderet cœ-
lum sicut pellem, formans librum uni-
versitatis, noluit literis ejusdem deesse
ex his quæ secundum prudentiam
suam in libro æternitatis sunt scriptæ
etiam elegantissimum illud a natura
quod de virgine nasceretur, & per hoc
innueretur homo carnalis & verus,
qui non naturaliter nascebatur. There
arose in the first aspect of the signe
Virgo, a faire and chaste Virgin, having
two eares of corne in her hand, and a
Child in her armes, which Child some
Nations doe call Iesus, not as if he
that made the starres were any way
subject to the motion of the starres,
but that he which stretcheth forth the
heavens as a scrole of Parchment,
when he writ the booke of nature,
might not want witnesse out of the
booke of nature, of that which before
was contained in the booke of eter-
nity,*

nity, which was his secret decree,
that a Virgin should bring forth a
Child, and so he should be described
to us to be a naturall man although
not borne after a naturall manner.

Thus have I proved the coming
of Christ by many witnesses, of men,
of devils, of stars & senselesse creatures,
cited out of prophane stories, because
the Atheist will not beleieve the testi-
mony of God and Angels in the holy
Bible. Yet for their better satisfaction
concerning divers particulars, I will
alledge them reason so farre as faith
may be made manifest by reason, that
if possibly it may be, they may be
brought to the acknowledgement of
the truth.

They aske us what need there was
that the Son of God should take our
flesh? and whether God was not able
to save us by other meanes? I answer.
Man offended God, and therefore it
behoved man to make satisfaction, but
man alone was not able to satisfie,
therefore God and man were joyned
together. I prove the *minor*, that man
alone was not able to satisfie, because
God would not be satisfied but by
sacrifice

sacrifice, and no sacrifice unless it were infinite, could suffice. That an infinite sacrifice was requisite, I prove by these reasons: An infinite offence cannot be purged but by a sacrifice answerable to the offence, but mans offence was infinite in two respects, first, of the infinite God-head which was offended, secondly of man himselfe which was the offender, which although he be finite, yet *voluntate peccandi in infinitum rapitur*, he hath an infinite will and desire to commit offences. And againe, as man alone was not sufficient, so it was not for God alone to worke this worke of our Redemption, because there was no sacrifice sufficient to pacifie God, but by death, and, as man without God could not overcome death, so God without man could not suffer death, and therefore it was required that the Saviour of the world should be God incarnate, and so God and man to make one Christ might be united together.

They aske how it came to passe that man offended? For their satisfaction I answer: God made two

especiall

especiall creatures to his own Image, indued with understanding, Angels and men: he gave them two gifts whereby they might continue their happy estate, knowledge to distinguish betweene good and evill, and freedom of will to choose one and leave the other, so that they might choose whether they would fall or stand. The Angels first fell, the cause of their fall was pride, the object by which they were puffed up, the reflection of themselves upon their owne selves, beholding their owne glory and that excellency whereunto they were created. For they could not be proud without an object, and there could be no other object to make them proud but themselves. For God was so farre above them in glory, that the sight of him would make them rather to have a meane conceite of themselves; and as for man he was made beneath them, that they tooke no such delight in looking so steadfastly upon him, as to compare him with themselves. And therefore they beheld themselves in themselves, and so being delighted with their owne glory,

glory, many of them forgot their owne selves how they were subordinate unto God, and so their service and duty towards God was interrupted, which did consist in perfect love, sincere adoration, and imitation of him. And for this cause they were cast downe. After their fall they envied that man should stand, and moved him to disobedience, the outward object which allured him to disobedience being an Apple. they moved him to take the Apple by false suggestions, that so his estate should be advanced. Now both Angels and men had fallen, it pleased God to restore man againe, but not Angels, for these two causes: First, the Angels being first in the prevarication seduced man, and were the cause of his fall. Secondly, the Angels being Spirits & not bodies were of greater perfection then man was, and therefore better able to withstand sinne and all manner of temptations then man was, and therefore God was more highly displeased with the sinne of Angels then he was with the sinne of men. And therefore he sent his Son
for

for the Redemption of Man, but not of Angels.

They aske why the Father tooke not flesh rather then the Sonne? why the being incarnate had his conception of the holy-Ghost without begetting? how he could be borne of a Virgin, and wherefore he was so borne? to which questions I answer as followeth.

The Incarnation of the Sonne was the worke of the whole Trinity, yet one person was Incarnate, as if three sisters should make a Coat, and one put it on. *Pater & Spiritus impleverunt carnem Christi majestate, Filius tantem assumptione.* The Father and the holy-Ghost filled the flesh of Christ by their Majesty, but the Son by assumption of it unto himselfe. *Quia congruum fuit, ut qui erat in deitate Filius Dei, esset in humanitate filius hominis.* It was most fit that the Son only should be incarnate, and not the Father nor the holy-Ghost, that he which in his Divinty was the Son of God, might be in his humanity the Sonne of man.

He could not have been man had he

he not beene conceived. And for as much as he came into the world to redeeme mankind, which he could not doe unless he were without sin, and he could not have beene without sinne, had he not bin conceived only and not begotten. For if man had begotten him, he had begotten him in sinne, because *omne simile generat sui simile*, every thing which begetteth doth beget that which is like to it selfe, and therefore he was not begotten, but onely conceived without the help of man, and he could not have beene conceived, but by the holy Ghost. He was therefore conceived by the holy Ghost, that he might be conceived without sinne.

As he was conceived by the holy Ghost that he might be conceived without sinne, so he was borne of a Virgin that he might be borne without sinne. But they aske how he could be borne of a Virgin? I could aske them how *Eve* could be borne of *Adam* without a mother? or *Adam* of the earth without father or mother? why could not *Christ* as well be borne of a mother without a father

ther, as *Eve* of a man without a woman, or *Adam* without man or woman? And because this doth not onely concerne the Atheist, but also the Jew and the *Maniche*, *Saint Augustine* for confutation of them both saith: *Ego tibi ostendam incredulum Judae & detestanda Manichae, peperisse Virginem*, I will prove to the unbelieving Jew, and to the cursed *Maniche*, how a Virgin may bring forth a child. Against the Jew he alleageth that twelve rodde according to the number of the twelve Tribes, were put into the Arke of the Covenant, among the rest, *Aarons* rodde wanting moysture, and all the rights of nature, contrary to nature brought forth fruit. *Quod virga potuit, virgo non potuit? virga potuit contra naturam, Nuces producere, nunquid & Virgo non potuit contra naturam Dei filium generare? ostendas mihi quo modo virga Nuces protulit, & ego tibi ostendam quo modo Virgo filium peperit.* That which a rodde could doe, could not a Virgin doe? a rodde could contrary to nature bring forth Almonds, and could not a Virgin

Nnum. 27.

Virgin contrary to nature bring forth the Sonne of God? shew me how the rodde brought forth Almonds, and I will shew thee how a Virgin brought forth a Child. *Rubus sustinuit ignem, & non amisit viriditatem, sic Virgo peperit Christum & non amisit virginitatem.* The Bush burned and yet continued greene, but as the Bush bore the heat of the fire without losse of viridity, so the Virgin bore a Child without losse of virginity. This may suffice to confute the Jew which doth allow the authority of the bookes of Moses, but it will not serve for the confutation of the Atheist, for he will aske me how it may stand with humane reason and with the rules of art how this may be? and how there may be *penetratio corporum*, that one body should penetrate another? I will not therefore cite the authorities and examples of the Scriptures, how Christ arose out of his grave, the grave being shut up, and the stone not rolled away: how after his Resurrection he went into the house where his Disciples were, the doores being locked; how at his

Ascension

Exod. 3.

Ascension he pierced the heavens: Math. 28. how he is (as before I have shewed) *liberrimum agens, & mediis non alligatum*, a free agent, and not tyed to meanes whereby he worketh: how he hath metaphysicall *imperium in singula*, a supernaturall power whereby he over-ruleth all creatures. But I will dispute by reason against the Atheist, as Saint *Augustine* doth against the Maniche: *Solis radius specular penetrat, & soliditatem illius insensibili soliditate pertransit, & talis videtur foris qualis intus, nec quum ingreditur violat, nec quum egreditur dissipat, quoniam ad ingressum & egressum specular integrum perseverat. Specular non rumpit solaris radius, neque igitur integritatem Virginis vitare potuit ingressus aut egressus Deitatis.* The Sunne beame pierceth through the glasse, and the glasse is not broken, how it passeth through so solid and hard a body, the eye or sense of man cannot perceive, it looketh alike both within and without: when it entreteth in, the glasse is not cracked by the entrance of it; when it goeth out againe, the glasse remaineth

Math. 28.
Luc 24.
Mat. 16.
Jo. 20. & c.

maineth without blemish as it was before: and so it is with our Saviour Christ which passed through the Virgins wombe.

He came in forme of a servant that he might suffer, *Si enim cognovissent, Dominum glorie non crucifixissent*, for if he had beene outwardly glorious, that the Jewes had knowne him to be the Lord of glory, they had never put him to so unglorious a death, And seeing that he came to die, it behoveth him to die upon the Crosse, and to choose that death above all other. *Placuit Deo hominem reconciliasse eodem modo quo novit cecidisse: homo damnatus est in ligno, reconciliatus est in ligno, vixit in ligno vita, mortuus est in ligno scientia, revixit in ligno Crucis. Quia primus Adam deceptus est in ligno, secundus Adam passus est in ligno.* It pleaseth God that man should rise by the same manner as he fell, but mans salvation came by the wood of the tree, and therefore his salvation came through the wood of the tree. Because the first Adam deceived in the tree, the second Adam suffered in the tree.

Man

Man lived in the wood of life, man dyed in the wood of knowledge, man revived again in the wood of the Crosse. The difference being shewed betweene creating and redeeming, and how hard it was for the Sonne to redeeme, over that it was for the Father to create, as namely the Father did his worke by speaking, the Sonne his worke by doing, the Father commanding, the Sonne by obeying, the Father in 6 dayes, the Sonne in no lesse time then 33 yeares, the Father with ease, the Sonne with groaning, the Father as an agent, the Sonne as a patient, the Father with the letter *He*, which is but an aspiration, the Sonne in the letter *Thou*, which representeth the gallows, or the Crosse.

After reproach, by due course did follow glory, after suffering death, victory and triumph over death, else he could not have delivered us from death. And because understanding creatures are in three places, devils and damned soules in hell, men upon earth, Angels and blessed soules in heaven, due course required that

K 2

he

he should descend into hell to triumph among the Devils and damned soules, arise from the dead to triumph before men, and ascend up into heaven to triumph among the Angels, and blessed soules which are in heaven. It was no strange thing for him to descend into hell, because that descension was onely in soule, and therefore an easie passage. Of his resurrection from the dead we see many resemblances, for out of the ashes of the dead Phoenix doth arise a live Phoenix, of the Corne buried and rotted in the earth springeth up Corne againe in greater measure then it was sowed, al these things being as unlikely, & as impossible as the resurrection of the dead. In Alcum fry they see that when gold is brought to powder, there is a speedy reduction of that same powder into gold againe, and so of all other mettals: the heavens yeeld no moysture to the earth, but they take it up againe. And as for his Ascension up into heaven, it was most naturall unto him, for where should a glorified body be, but in a place of glory,

ry, and where should God be but in heaven, which is his Throne and dwelling place?

CHAPTER XIII.

The end of the World.

THE Atheist thinketh the world shall have no end, but he alleadgeth no reasons to prove his ungodly assertion, more then have beene already answered by Saint Peter. Our reasons to prove an end and consummation of all things are these. 1. Whatsoever had a beginning must also have an end. That the world had a beginning, I have already proved in the 8 Chapter, and the sequell followeth in naturall Philosophy, that it must therefore have an end, because it had a beginning. There must be *resolutio in materiam primam*, a resolution into that Chaos whereof it was first made, according to Aristotle he great Philosopher of the world.

Thil. l. 1.

2. Man is commonly called *μικρονος* *μικρονος* a little world, and for his sake the great world was partly made, for if he stretch forth his armes at length, from the ends of his two middle fingers, to his head and foot, may be drawne a circle, his head is as the North Pole, his feet instead of the South, his armes as the expansion of heaven, his hands as the East and West, his Navell as the Center. In him are cold, heat, moisture, drie as the four Elements, his heart still moving representeth heaven which is in continuall motion, his soule an immortall spirit guiding and moving the body, resemblenth God the guider of the world, But man which is the lesser world declineth, it followeth therefore as a good consequent, that the greater world also doth decline, and where there is declination there is also corruption, and death. That man declineth, it is manifest, for men are of lower stature, lesser bones and strength, and shorter life then therfore fathers were, but whatsoever is languishing, fainting, and declining, doth

doth grow to an end, and whence commeth this but from the declining estate of the greater world? the earth we see, which is the lower part of it, is not so fruitfull as before it was, but beginneth to be barren, like the womb of *Sara*, the fruits which she doth bring forth yeeld not so much nutriment as before they did. And how commeth that to passe, but because the heaven also fainteth, the Planets wax old, and cannot afford so great vertue and influence to these lower bodies, as in time past they did? as *Pliny* and *Aulus Gellius* testifie. But this is a manifest prooffe, seeing lesse and weaker bodies are conceived every age in the wombe of Nature, that Nature waxeth old and weary of conceiving, and *Cicero* *inquit* *est senectus illius est mors*, whatsoever waxeth old, that also dyeth and hath an end. 3. If a man doe but behold the face of heaven, the Moone looketh pale and wan, *Mars* lesse rubicund, *Sol* lesse orient, *Jupiter* not so amiable and favourable a countenance, *Venus* more hipocriticall, all the rest both of the wandring and

K 4

fixed

Natural.
hist. l. 7. c. 16
No. 7. A. 1.
l. 13. c. 1.

Psal. 19.

Ro. 8.

fixed starres, moreweake and suspicious then they did before. That mighty Gyant which was wont to runne his unwearied race, now waxeth weary, as if he would stand still in heaven, as he did in the dayes of *Iosue*, shineth more dimly, appeareth more seldome then before, what is this but an argument, that shortly the high Arch of heaven which is erected over our heads, will fall and dissolve it selfe? 4. What doe so many irregular and threatning Eclipses portend, such un-usuall aspects of starres, such fearefull Conjunctions of Planets, such prodigious apparitions of Comets? but, that as the Apostle speaketh: The fervent desire of the creature waiteth when the sonnes of God shall be revealed, every creature groaneth with us, and travellet in paine together unto this present, that they may be delivered from the bondage of corruption, into the glorious liberty of the sonnes of God? 5. Empires and Kingdomes, and all Estates have their fatall periods. *Daniel* his exposition of *Nabuchodonozers* his dreame is now almost fulfilled, the

the head of gold, the shoulders of silver, the belly of brasle, are already worne out, nothing of that image is now left but the very stumps of clay, their dates are ended, their periods determined long since, and how is it possible that feet of clay should continue for ever, seeing gold, silver, brasle and yron, such strong mettals are consumed? what now remaineth therefore, but the stone cut out of the rocke without hands which bruisseth this Image in pieces? The everlasting Kingdome of *Jesus Christ* in another world, unto which all the temporall Kingdomes in this world must give place, that all these being expired *Christ* in his heavenly Kingdom may rule for ever? what remaineth now, but that we look daily and hourly for this Kingdom, that now we begin to climb *Jacob* his Ladder, *a peccato ad poenitentiam, a poenitentia ad opera, ab operibus ad iudicium: a iudicio ad misericordiam, a misericordia ad gloriam*, from sinne to repentance, from repentance to good workes, from workes to judgement, from judgement to mercy, from mercy to glory? there is

K 5

the

219 *Against Atheisme.*

the glory of God standing upon the
top of the Ladder. Last of all, that the
world shall have an end, and be con-
sumed with fire, witnesse not only S.
Peter the Apostle, but also *Ovid* the
Poet, his words be these:

Pet. 3.

Metamor.

lib. 1.

*Esse quoque in fatis reminiscitur af-
fore tempus,*

*Quomare, quo tellus, corruptaque
regia cæli*

*Ardeat, & mundi moles operosa la-
boret.*

And there he shewes how 'tis ordai-
ned of old,
That time shall come, when both the
earth and sea,
With heavens Arche, so glorious to
behold,
Shall burne, and shall turne unto de-
cay.

That the world shall have and,
witnesse *Lucretius*, his words are
these:

lib. 5.

*Una dies dabit exitio, multosque per
annos.*

Sustentat

Against Atheisme. 219

*Sustentata ruet moles, & machina
mundi,
Accidet exitium Cæli, terraque fu-
turum.*

The world which stood so many years
Shall in one day destroyed be:
Destruction likewise shall appeare
For heaven and earth most sodenly.

To this also agreeth the Poet *Lu-
can*, his words be these:

*Invida fatorum series, summissque Belli civilis
negatum* lib. 1.

*Stare diu, nimioque graves sub pon-
dere lapsus,*

*Nec se Roma ferens. Sic cum com-
page soluta*

*Secula tot mundi suprema coegerit
hora*

*Antiquum repetens iterum Chaos,
omnia mistis*

*Sidera sideribus concurrent, ignem
pontum*

*Astra pesent, tellus extendere littora
nolet,*

*Exeruetque fretum, Fratri contra-
ria Phæbe*

Ibiit

*Ibit, & obliquum bigas agitare per
orbem
Indignata diem poscet sibi, totaque
discors
Machina, diuulsi turbabit fœdera
mundi.*

The fates envy the states of mortall
men,
The highest seates doe not continue
long:

Great is the fall under the greater
burden,

(And greatest things do to themselves
great'st wrong)

Rome was so great (whom all the
world did feare)

That *Rome* her selfe she could no
longer beare.

So when this well couch't frame of
world shall burne,

And the last houre so many ages
end:

To former Chaos all things shall re-
turne,

(The envious fates this issue doe por-
tend)

Then

Then all the Planets shall con-
fus'dly meet,
And fires celestiaall on the floods
shall fleet.

The earth shall grudge to make the
sea a shore,

And cast it off, and push the flood
away:

The Moone enrag'd shall crosse her
brother sore,

And seeke to alter course, to shine by
day:

Thus all at oddes, in strife and out
of frame,

They shall disturbe the world,
and spoyle the same.

CHAP.

CHAPTER. XV.

Of Hell fire.

Rom. 2.

THUS you have heard, how by the course of nature the world shall have an end, What then followeth? I say to the Atheist with Saint Paul; And thinkest thou o man that thou shalt escape the judgement of God? shall men thinke there is no punishment for wicked men after this life? I wish that they would believe Saint Ambrose: *Christus moriens in novissimo Testamento singula singulis officia distribuebat, Patri spiritum, militibus vestimenta, corpus Judais, pacem Discipulis, Crucem Apostolis, latroni Paradisum, peccatoribus infernum.* When Christ dyed, in his last will and Testament, he bequeathed divers Legacies: to his Father he commended his soule, to the Jewes his body, to the Soldiers his garments, to his Disciples peace, to his Apostles the Crosse, Paradise to the good Theefe which was crucified by him, but hell-fire to ungodly men.

But

But to perswade these unbelievers that there is an hell my reasons are these:

First, I have manifestly proved that there is a God, and it cannot stand with the nature of God, but that he must be just, and there can be no justice in God unlesse he punish offenders, they for the most part doe escape punishment in this world, Gods judgements doe not overtake them in this life, therefore that God may be just, their judgement is reserved unto another world that they may be punished in another place, and where is that, but in hell-fire.

Secondly, whereas Tully a Philosopher, *Claudius Claudianus* a Poet, *Seneca*, and others being so many, in their description of hell make mentions of *Minos* and *Rhadamanthus*, the Judges there so cruell and inexorable, the *Furies*, the fire, *Tantalus* his everlasting thirst, *Ixion* his wheele alwayes rolling, *Titus* upon whose bowels the *Vultures* are eternally feeding, what is this but the same description of hell, which is in the Scriptures, eternall fire prepared for

Eſay 66.

the Devill and his Angels, and as the Prophet *Eſay* writeth, fire that ſhall never be quenched, and a worme of conſcience gnawing alwayes and never dying.

Thirdly, witneſſe the Atheiſt, that there is a hell for wicked men. For many times having committed heinous offences, though ſo ſecret that no man can detect them, and he ſo mighty that he feareth no man that ſhould puniſh him, yet he is inwardly troubled and vexed in his Conſcience: what is this his Conſcience but a ſecret feare that God will puniſh him? he ſeeth that God doth not puniſh in this world according to the quality of ſuch an offence, therefore he feareth puniſhment in another world, then witneſſe the Atheiſt his owne Conſcience there is a hell.

Fourthly, witneſſe the Atheiſt that there is an hell, albe it he denieth hell. For he knoweth, and alſo very well conſidereth, that in the time of his health he is ſubject to ſickneſſe, poverty, imprifonment, a whole ſea of gall and bitterneſſe, nay a world of diſcontentments, yet he would not die.

Nay,

Nay, when he is grievouſly ſicke, his pangs intollerable, his diſeaſe uncurable, he would give a great ſumme of money yet to prolong his paine upon earth, to live here continually, though in continuall ſickneſſe. And why is all this, but becauſe he is loath to die? why is that, but becauſe he feareth death? But if he thought his ſoule were extinguished by death, that after death there ſhould be no judgement, no hell, no feeling of ſorrow, then why ſhould he feare death? Nay why ſhould not an Atheiſt which is ſo worldly wiſe, and which loveth his owne eaſe ſo much, deſire to die, and ſo to be at reſt, rather then to live in continuall ſickneſſe, if he thought that death were an end of ſorrow. Therefore it followeth as a neceſſary conſequent, that he feareth death, becauſe he thinketh that a farther reckoning is to be made of the things which he did in this life, that greater pangs and torments ſhall enſue after death then could be incident unto him in this life, and that can be nothing elſe but hell-fire.

Fifty,

Fifthly, let the Atheist for his better satisfaction concerning this point, but travell into the Land of *Canaan* to behold the Lake *Asphaltites*, where *Sodom* stood, and he shall see the very Image and Idea of hell before his eyes even in this life. When he cometh thither these things shall present themselves unto him: *Terrus odor, aspectus horrendus, lacus foetidus, fumus venenosus, poma quae morfu tentata, in fumum & favillam corio fatigante vaneſcunt.* An ugly and loathsome smell of brimstone, horrible and dreadfull prospect, a stinking Lake, poysoning smoake, Apples full of filthy vapours and sparkles of fire, the things which he shall see with his eyes, smell with his nostrils, and taste with his tongue, will make him to confesse there is an hell.

To them which aske whether hell be a materiall place or no? I answer, It must of necessity be so, because in it are to be tormented not onely soules, but also bodies. It is no imaginary thing, because when they come there, it shall be no imaginary punishment

nishment which they shall suffer. If they aske where hell is? surely it is in the lowest parts of the earth, because they are farthest from heaven. But I wish them not to be so curious in disputing, and inquiring where hell is, as wary in taking heed, that they come not there. I advise them to be as charitable to themselves as the glutton was to his friends: as carefull of themselves, as he was of other men, which himselſe having tasted what hell is, desired that notice thereof might be given to his kinsfolkes upon the earth, to live well while they were upon the earth, that so they might never come into the same place of torment.

Luc. 16.

FINIS.